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BLESSED VIRGIN

E. CUMMISKEY.
PHILA

MANUAL
OF THE
SODALITY
OF THE
BLESSED VIRGIN MARY,

CONTAINING
THE OFFICE OF THE BLESSED VIRGIN, THE OFFICE FOR
THE DEAD, THE ORIGIN AND RULES OF THE
SODALITY, AND VARIOUS PRAYERS.

COMPILED BY
A CATHOLIC CLERGYMAN.
CHIEFLY FOR THE USE OF THE YOUTHFUL, PIOUS AND
PERSEVERING MEMBERS OF THE SODALITY.

Revised Edition.

Hail MARY! full of grace! The Lord is with thee! Blessed art
thou among women! and blessed is the fruit of thy womb, JESUS,
—Words of the Angel and St. Elizabeth, found in St. LUKE,
Chap. I.

Forty-Second Thousand.

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The Manual of the Sodality of the Blessed Virgin is approved of by us. Given under our hand, at Philadelphia, this 17th day of May, 1841.

† FRANCIS PATRICK KENRICK,
Bp. Arath. and Coad. of Bp. of Philad.

We approve of the re-publication of the Manual of the Sodality of the Blessed Virgin and Sacred Wreath, with additional Hymns.

JAMES FREDK. WOOD,
Bishop of Philadelphia.

FEBRUARY 1, 1862.

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A SHORT EXPOSITION

OF THE

OFFICE OF THE BLESSED VIRGIN MARY.

THE Office of our Blessed Lady is of great antiquity, and was composed by the Church, directed by the Holy Ghost. The Office is divided into Psalms, Hymns, Canticles, Anthems, Versicles, Responsories, and Prayers; for order, beauty, and variety sake, and this division seems to be warranted by Scripture. (Col. iii. 16.) "*Admonishing one another in Psalms, Hymns, and spiritual Canticles.*"

The Office is divided into seven several hours, according to that of the Prophet: *seven times in the day I have praised thee*: and likewise to serve as a daily memorial of the seven principal parts, and of the seven hours of our Saviour's passion. For our Saviour hung three hours living on the cross, other three hours he hung dead on the cross, and the seventh hour was spent in nailing him to, and taking him from the cross. By the Matin and Lauds, we commemorate his agony in the garden; by the Prime, the scoffs and false accusations he endured; by the Third Hour, his clothing with purple and crowning with thorns; by the Sixth Hour, his condemnation and nailing to the cross; by the Ninth Hour, his death, and the opening of his side; by the Even-

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song, his descent from the cross: and by the Complin, his burial.

The Doxology, or *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.*, is said at the beginning of every Hour, and at the end of every Psalm, to show that the intention of the office is, in the first place, to give one equal glory to the most blessed Trinity, and to invite all creatures to do the like.

Alleluia is a Hebrew word, and signifies *Praise ye our Lord with joy and exultation of heart*, and is the language of the blessed in heaven, according to Apoc. viii. 6. Therefore the Church has forbidden it to be translated into any other language. It is used a great part of the year, especially between Easter and Whitsuntide, because that is a time of joy for our Saviour's resurrection and ascension. It is then added to the invitatory, anthems, versicles, and responses.

But from Septuagesima till Easter, instead of Alleluia, is said, "Praise be to thee, O Lord, King of eternal glory," because that is a time of penance; therefore God must be praised rather with tears than exultation.

The Invitatory, *Hail Mary, full of grace, our Lord is with thee*, is to congratulate and renew the memory of our blessed Lady's joy, at the conception of her son JESUS, and to invite all the faithful to do the like. The five Verses which follow the Invitatory, and begin; *Come let us rejoice, &c.*, signify the five wounds of Christ, from which all our prayers have their force and merit, and in honor of which, these five versicles are said.

The Hymns are poetical expressions of the prerogatives and praises of God and our blessed Lady and were composed for the most part, by St. Hilary, St. Ambrose, and St. Thomas of Aquin; and the use of them is warranted by Scripture (Matt. xxvi.) where it is said, *That our Lord and his disciples, after they had recited an hymn, went forth.*

The three Psalms, in most of the Hours, and the three hours allotted to every canonical hour, are in honor of the blessed Trinity, to whom chiefly the whole Office is directed. The Absolutions and benedictions, before the Lessons, are short aspirations to beg Divine assistance, that we may worthily read the Lessons following; the first benediction is in honor of the Father, the second in honor of the Son, and the third in honor of the Holy Ghost. The Lessons and Chapters are taken out of holy Writ, and contain the mystical praise of Christ, and our blessed Lady.

The Responsories, or Answers, are so called because one alone having sung a lesson, all the choir answers, and sings the Responsory, which usually is taken out of the same part of the Scripture as the lesson, or otherwise is composed of certain pious affections towards God, and of sentences correspondent to the nature of that day's Office. The letter *R.* usually denotes a Responsory, or answer, as the letter *V.* doth a Versicle.

The Anthem, is a hymn, to the Blessed Virgin, generally sung at the end of the Vespers or Complins, and changing with the different seasons of the year --thus the *Alma Redemptoris* is sung in Advent, and

afterwards, to the Purification, Feb. 2nd; the *Ave Regina*, from the Purification to Easter, &c.

The Antiphons are verses or parts of verses sung at the beginning and end of the Psalms, alternately by the two wings of the choir.

We rise up and stand, whilst we say or sing the canticles or songs: *My soul doth magnify the Lord, &c. Blessed be the Lord God of Israel, &c. And, Now Lord let thy servant depart, &c.*, to signify our reverence to the Gospel, out of which these Canticles are taken. The Collect, is so called, because it collects and draws together, the sum of all petitions and supplications of the whole Office, and is always ended with these words, *Through our Lord Jesus Christ, &c.*, to signify that he is our only Mediator of Redemption, and principal Mediator of Intercession, and that we cannot merit any thing by our prayers, unless we make them in his name.

Matins and Lauds are said early in the morning, or during the preceding evening. The four small parts of the Office, which were formerly recited at the first, third, sixth and ninth hours, which answer to our sixth, ninth, twelfth and third hours, are to be said in the course of the morning. Vespers and Complin are recited in the afternoon.

On solemn festivals, the office begins with Vespers and Complin, which are said on the eve.

VESPERS:

OR THE

EVENING OFFICE OF THE BLESSED VIRGIN

Ave Maria, &c.

V. DEUS in adjutorium
meum intende.

R. Domine, ad adjuvan-
dum me festina.

V. Gloria Patri, et Filio,
et Spiritui Sancto.

R. Sicut erat in princi-
pio, et nunc, et semper, et
in sæcula sæculorum. A-
men. Alleluia. Ant, Laus
tibi, Domine, Rex æternæ
gloriæ.

Antiphona. Dum esset Rex.

Psalm cix.

DIXIT Dominus Domi-
no meo ;* sede a dextris
meis :

Hail Mary, &c.

V. INCLINE unto my
aid, O God.

R. O Lord, make haste
to help me.

V. Glory be to the Fa-
ther, and to the Son, and
to the Holy Ghost.

R. As it was in the be-
ginning, is now, and ever
shall be world without
end. Amen. Alleluia. Or,
Praise be to thee, O, Lord,
king of eternal glory.

THE LORD said unto
my Lord, Sit thou on my
right hand :

Donec ponam inimicos
tuos * scabellum pedum
tuorum.

Virgam Virtutis tuæ
emittet Dominus ex *Sion*:*
Dominare in medio in-
imicorum tuorum.

Tecum principium in die
virtutis tuæ in splendori-
bus sanctorum;* ex utero
ante luciferum genui te.

Juravit Dominus, Et
non pœnitebit eum;* tu es
Sacerdos in æternum, se-
cundum ordinem Melchi-
sedech.

Dominus a dextris tuis;*
confregit in die iræ suæ
reges.

Judicabit in nationibus:
implebit ruinas;* con-
quassabit capita in terra
multorum.

De torrente in via bibet;*
propterea exaltabit caput.

Gloria Patri, &c.

Until I make thy enemies
the footstool of thy feet.

The Lord will send forth
the sceptre of thy power
out of *Sion*: Be thou the
ruler in the midst of thy
enemies.

With thee is the princi-
pality in the day of thy
strength, in the brightness
of holy things: From the
womb before the day-star
I begot thee.

The Lord has sworn;
and it shall not repent
him: Thou art a priest for
ever, according to the
order of Melchisedech.

The Lord at thy right
hand has broken kings in
the day of his wrath.

He shall judge among
nations: he shall fill ruins:
he shall crush the heads
in the lands of many.

He shall drink of the tor-
rents in the way; therefore
he shall lift up his head.

Glory be to the Father,
&c.

Antiphona. Dum esset Rex in accubitu suo, nardus mea dedit odorem suavitatis.

Antiphona. Læva ejus.

Psalm cxii.

LAUDATE pueri Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super coelos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem, * et de stercore erigens pauperem :

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

PRAISE ye the Lord,
O Children : praise ye
the name of the Lord.

Let the name of the Lord
be blessed from hence-
forth, now and for ever.

From the rising of the
sun to the going down of
the same, the name of the
Lord is worthy of praise.

The Lord is high above
all nations, and his glory
above the heavens.

Who is like the Lord our
God who dwelleth on high
and beholdeth the low
things in heaven and
earth ?

Raising up the needy
from the earth, and lifting
up the poor from the dung :

To place him with prin-
ces, with the princes of
his people.

Who maketh the barren
woman to dwell in a house
a joyful mother of chil-
dren.

Gloria Patri, &c.

Glory be to the Father,
&c.

Antiphona. Læva ejus sub capite meo : et dextera illius amplexabitur me.

Antiphona. Nigra sum.

Psalm cxxi.

LÆTATUS sum in his, quæ dicta sunt mihi : * in domum Domini ibimus.

Stantes erant pedes nostri, * in atriis tuis Jerusalem.

Jerusalem quæ ædificatur ut civitas : * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini, * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem : et abundantia diligentibus te.

Fiat pax in virtute tua : * et abundantia in turribus tuis.

I REJOICED at those things which were said to me ; we shall go into the house of our Lord.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of the Lord, the testimony of Israel ; to praise the name of the Lord.

Because seats sat there in judgment ; seats upon the house of David.

Ask the things that are for the peace of Jerusalem, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

Propter fratres meos, et proximos meos,* loquebar pacem de te ;	For my brethren and my neighbours; I spoke peace of thee.
---	---

Propter domum Domini Dei nostri,* quæsivi bona tibi.	For the house of the Lord our God : I have sought good things for thee.
--	---

Gloria Patri, &c.

Glory be to the Father,
&c.

Antiphona. Nigra sum, sed formosa filiæ Jerusa-
lem : ideo dilexit me Rex, et introduxit me in cubicu-
lum suum.

Antiphona. Jam hiems transiit.

Psalm cxxvi.

NISI Dominus ædifica- verit domum,* in vanum laboraverunt qui ædificant eam.	If the Lord build not the house, they have laboured in vain that build it.
---	--

Nisi Dominus custodie- rit civitatem,* frustra vi- gilat qui custodit eam.	If the Lord keep not the city, he watches in vain that keeps it.
--	--

Vanum est vobis ante lucem surgere : * surgite postquam sederitis, qui manducatis panem dolo- ris.	It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.
--	--

Cum dederit dilectis suis somnum : * ecce hereditas Domini filii: merces, fruc- tus ventris :	When he shall give sleep to his beloved : behold children are an inherit- ance from the Lord, and the fruit of thy womb is a reward.
--	---

Sicut sagittæ in manu
potentis :* ita filii excus-
sorum.

As arrows in the hand of
the mighty, so are the
children of them that are
rejected.

Beatus vir qui implevit
desiderium suum ex ip-
sis :* non confundetur
cum loquetur inimicis
suis in porta.

Blessed is the man that
has filled his desire of
them: he shall not be con-
founded, when he shall
speak to his enemies in
the gate.

Gloria Patri, &c.

Glory be to the Father,
&c.

Antiphona. Jam hiems transiit, imber abiit, et re-
cessit; surge amica mea, et veni.

Antiphona. Speciosa facta es.

Psalm cxlvii.

LAUDA Jerusalem Do-
minum :* lauda Deum tu-
um Sion.

O JERUSALEM, praise
the Lord: praise thy God,
O Sion.

Quoniam confortavit se-
ras portarum tuarum :* be-
nedixit filiis tuis in te.

Because he has strength-
ened the locks of thy
gates, he has blessed thy
children in thee.

Qui posuit fines tuos pa-
cem :* et adipe frumenti
satiat te.

Who has set thy borders
in peace: and fills thee
with the fat of corn.

Qui emittit eloquium
suum terræ :* velociter
currit sermo ejus.

Who sends forth his
speech to the earth: his
words run swiftly.

Qui dat nivem sicut la-
nam :* nebulum sicut ci-
nerem spargit.

Who gives snow as
wool: scatters mist as
ashes.

Mittit crystallum suam
sicut buccellas:* ante fa-
ciem frigoris ejus quis
sustinebit.

Emittet verbum suum,
et liquefaciet ea:* flabit
spiritus ejus, et fluent
aquæ.

Qui annuntiat verbum
suum Jacob:* justitias, et
judicia sua Israel.

Non fecit taliter omni
nationi:* et judicia sua
non manifestavit eis.

Gloria Patri, &c.

Antiphona. Speciosa facta es et suavis in deliciis
tuis, sancta Dei genitrix.

Capitulum. Eccl. 24.

AB initio, et ante sæcula
et creata sum, et usque ad
futurum sæculum non de-
sinam, et in habitatione
sancta coram ipso minis-
travi.

R. Deo gratias.

AVE maris stella,
Dei mater alma,

He casts his crystal as
morsels: before the face of
his cold who shall abide?

He shall send forth his
word, and shall melt them:
his spirit shall breathe,
and the waters shall flow.

Who declares his word
to Jacob, his justice and
judgments to Israel.

He has not done so to
every nation: and his
judgments he has not
made manifest to them.

Glory be to the Father,
&c.

The Little Canticle. Ec. 24.

FROM the beginning,
and before the world, was
I created, and unto the
world to come I shall not
cease: and in the holy
habitation have I minis-
tered before him.

R. Thanks be to God.

Hymn.

BRIGHT Mother of our
Maker, hail,
Thou virgin ever blest,

Atque semper virgo,
Felix cæli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace
Mutans Hevæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,

Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singularis
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram
Iter para tuum,

The ocean's star by which
we sail,

And gain the port of rest.
Whilst we this *Ave* thus
to thee,

From Gabriel's mouth
rehearse :

Prevail that peace our lot
may be,

And Eva's name reverse.
Release our long entan-
gled mind,

From all the snares of ill;
With heavenly light in-
struct the blind,

And all our vows fulfil.
Exert for us a mother's
care,

And us thy children own,
Prevail with him to hear
our prayer

Who chose to be thy son.
O spotless maid ! whose
virtues shine

With brightest purity :
Each action of our lives
refine,

And make us pure like
thee.

Preserve our lives un-
stained with ill,
In this infectious way ;

Ut videntes Jesum,
Semper collætetur,

Sit laus Deo Patri,
Summo Christo decus,
Spiritu sancto,
Tribus honor unus. A-
men.

V. Diffusa est gratia in
labiis tuis.

R. Propterea benedixit
te Deus in æternum.

Antiphona. Beata ma-
ter.

The Cantic of the Blessed Virgin, Luke i. 46.

MAGNIFICAT* ani-
ma mea Dominum.

Et exultavit Spiritus me-
us* in Deo Salutari meo.

Quia respexit humilita-
tem ancillæ suæ* ecce
enim ex hoc beatam me
dicent omnes genera-
tiones.

Quia fecit mihi magna
qui potens est,* et sanc-
tum nomen ejus;

That heaven alone our
souls may fill
With joys that ne'er
decay.

To God the Father end-
less praise;
To God the Son the same;
And Holy Ghost whose
equal rays
One equal glory claim.
Amen.

V. Grace is poured
forth on thy lips.

R. Therefore God has
blessed thee forever.

The Anthem. O blessed
mother.

MY soul doth magnify
the Lord.

And my spirit hath re-
joiced in God my Saviour.

Because he hath regard-
ed the humility of his
handmaid: for behold from
henceforth all generations
shall call me blessed.

Because he that is
mighty hath done great
things to me; and holy is
his name.

Et misericordia ejus a
progenie in progenies*
timentibus eum.

Fecit potentiam in bra-
chio suo;* dispersit su-
perbos mente cordis sui.

Deposuit potentes de
sede;* et exaltavit hu-
miles.

Esurientes implevit bo-
nis;* et divites dimisit
inanes.

Suscepit Israel puerum
suum;* recordatus mise-
ricordiæ suæ.

Sicut locutus est ad pa-
tres nostros,* Abraham et
semini ejus in sæcula.

Gloria Patri, &c.

Antiphona. Beata Mater,
et intacta virgo, gloriosa
regina mundi, intercede
pro nobis ad Dominum.
Kyrie eleison. Christe
eleison. Kyrie eleison.

V. Domine exaudi ora-
tionem meam.

And his mercy is from
generation to generation,
to them that fear him.

He hath showed power
in his arm; he hath scat-
tered the proud in the
conceit of their heart.

He hath deposed the
mighty from their seats;
and hath exalted the hum-
ble.

The hungry he hath
filled with good things;
and the rich he hath sent
empty away.

He hath received Israel
~~his~~ child; being mindful
of his mercy.

As he spoke unto our
fathers; to Abraham and
his seed for ever.

Glory be to the Father,
&c.

The Antiphona. O bles-
sed Mother and ever vir-
gin glorious queen of the
world, make intercession
for us to our Lord.

V. Lord hear my prayer.

R. Et clamor meus ad te veniat.

Oremus.

CONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper virginis intercessione, a præsentis liberari tristitia, et æterna perfui lætitia. Per Christum Dominum nostrum.
R. Amen.

Commemoration of the Saints.

Antiphona. Sancti Dei omnes intercedere dignemini pro nostra omniumque salute. *V.* Lætamini in Domino, et exultate justi. *R.* Et gloriamini omnes recti corde.

Oremus.

PROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione

R. And let my cry come to thee.

Let us pray.

LORD God, we beseech thee, grant that we thy servants, may enjoy perpetual health of mind and body; and that by the glorious intercession of the ever blessed Virgin Mary, we may pass from this present sorrow to the enjoyment of everlasting gladness, through our Lord, &c. *Amen.*

The Anthem. All ye saints of God, vouchsafe to make intercession for our salvation, and that of all. *V.* Ye just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right in heart.

Let us pray.

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed apostles Peter and Paul, and of thy other apostles,

conserva.

Omnes Sancti tui, quæsumus Domine, nos ubique adjuvent; ut dum eorum merita recolimus, patrocina sentiamus; et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone; benefactoribus nostris sempiterna bona retribue; et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

prevail with thee, to preserve and defend us forever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the steps, actions, and desires of us, and all thy servants, in the way of salvation; give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed. Through the Lord Jesus Christ thy Son, Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God, rest in peace. *R.* Amen.

COMPLIN.

Or, the Completion of the Office of the Blessed Virgin.

Ave Maria.

CONVERTE nos Deus
salutaris noster.

R. Et averte iram tuam
a nobis.

V. Deus in adjutorium
meum intende.

R. Domine ad adjuvan-
dum me festina.

Gloria Patri, &c. Alle-
lulia—*ant* Laus, &c.

Psalmus cxxviii

SÆPE expugnaverunt
me a juventute mea,*
dicat nunc Israel.

Sæpe expugnaverunt me
a juventute mea:* etenim
non potuerunt mihi.

Supra dorsum meum fa-
bricaverunt peccatores;*
prolongaverunt iniquita-
tem suam.

Hail Mary.

CONVERT us, O God
our Saviour.

R. And turn away thy
anger from us.

V. Incline unto my aid,
O God.

R. Lord make haste to
help me.

Glory be to the Father,
&c. Alleluia—*or*, Praise,
&c.

Psalm cxxviii.

OFTEN have they as-
saulted me from my
youth; let Israel now say.

Often have they assault-
ed me from my youth;
but they have not pre-
vailed against me.

Sinners have beaten on
my back, as on an anvil:
they have prolonged their
iniquity.

Dominus justus concidit
cervices peccatorum : *
confundantur et conver-
tantur retrorsum omnes
qui oderunt Sion.

Fiant sicut fœnum tecto-
rum,* quod priusquam
evelatur, exaruit.

De quo non implevit
manum suam qui metit,*
et sinum suum qui mani-
pulos colligit :

Et non dixerunt qui
præteribant : Benedictio
Domini super vos ;* ben-
ediximus vobis in nomine
Domini.

Gloria Patri, &c.

The just Lord will cut
the necks of sinners : let
all be confounded and
turned backward that hate
Sion.

Let them be made as
hay on the tops of houses,
which is withered before
it be plucked up.

Whereof the reaper
shall not fill his hand, nor
he that gathers the
sheaves, his bosom.

And they who passed
by, said not, the blessing
of the Lord be upon you ;
we have blessed you in
the name of the Lord.

Glory be to the Father,
&c.

Psalmus cxxix.

DE profundis clamavi
ad te Domine : * Domine
exaudi vocem meam.

Fiant aures tuæ inten-
dentes,* in vocem depre-
cationis meæ.

Si iniquitates observa-
veris, Domine : * Domine,
quis sustinebit ?

Psalm cxxix.

FROM the depths I have
cried to thee, O Lord ;
Lord hear my voice.

Let thy ears be atten-
tive to the voice of my
petition.

If thou regardest iniqui-
ties, O Lord ; Lord, who
shall bear it.

Quia apud te propitiatio
est ;* et proper legem tu-
am sustinui te, Domine.

Sustinuit anima mea in
verbo ejus : * speravit
anima mea in Domino.

A custodia matutina us-
que ad noctem : * speret
Israel in Domino.

Qui apud Dominum mi-
sericordia : * et copiosa
apud eum redemptio.

Et ipse redimet Israel,*
ex omnibus iniquitatibus
ejus.

Gloria Patri, &c.

Psalmus cxxx.

DOMINE, non est ex-
altatum cor meum : *
neque elati sunt oculi mei.

Neque ambulavi in mag-
nis : * neque in marabili-
bus super me.

Si non humiliter sentie-
bam : * sed exaltavi ani-
mam meam.

Sicut ablactatus est su-

Because with thee there
is mercy ; and because of
thy law, I have waited for
thee, O Lord.

My soul has trusted in
his word, my soul had
hoped in the Lord.

From the morning watch
even till night, let Israel
hope in the Lord.

Because with the Lord
there is mercy, and with
him plentiful redemption.

And he shall redeem
Israel from all his iniqui-
ties.

Glory be to the Father,
&c.

Psalm cxxx.

LORD my heart is not
exalted ; nor are my eyes
lofty.

Nor have I walked in
great matters, nor in mar-
vellous things above me.

If I was not humble
minded, but exalted my
soul ;

As the weaned child is

per matre sua,* ita retri-
butio in anima mea.

Speret Israel in Domi-
no,* ex hoc nunc et us-
que in sæculum.

Gloria Patri, &c.

towards his mother, so let
it be with my soul.

Let Israel hope in the
Lord, from henceforth,
now and forever.

Glory be to the Father,
&c.

Hymnus.

MEMENTO, rerum Con-
ditor,
Nostri quod olim corporis.
Sacra ab alvo Virginis.
Nascendo, formam sump-
seris.

Maria mater gratiæ,
Dulcis Parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

Amen.

The Hymn.

REMEMBER thou, O
gracious Lord,
The eternal God's co-
equal Word,
In virgin's womb a crea-
ture made,
Our nature wore for Na-
ture's aid.
O happy Mary chose to be
Mother of grace and clem-
ency!
Protect us at the hour of
death,
And bear to Heaven our
parting breath.
Maya geto ageforeversing
The Virgin's son and
angels' king.
And praise with the celes-
tial host
The Father, Son, and
Holy Ghost. Amen.

Capitulum. Eccli. 24. c.

EGO mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.

R. Deo gratias.

V. Ora pro nobis sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Antiphona Sub tuum præsidium.

Canticum Simeonis, Lucæ 2. c.

NUNC dimittis servum tuum, Domine, * secundum verbum tuum in pace :

Quia viderunt oculi mei, * salutare tuum,

Quod parasti, * ante faciem omnium populorum.

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel.

Gloria Patri.

Antiphona. Sub tuum præsidium confugimus, sancti Dei genitrix ; nostras deprecationes ne de-

The Chapter. Eccles. 24.

I AM the mother of beautiful love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Pray for us Mother of God.

R. That we may be made worthy the promises of Christ.

The Anthem. Under thy protection.

NOW, Lord, let thy servant depart in peace, according to thy word.

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all people.

A light to enlighten the Gentiles; and for the glory of thy people of Israel.

Glory be to the Father, &c.

The Anthem. Under thy protection we take our refuge, O holy Mother of God: despise not our peti-

spicias in necessitatibus,
sed à periculis cunctis
libera nos semper, Virgo
gloriosa et benedicta.

Kyrie eleison. Christe
eleison. Kyrie eleison.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

Oremus,

BEATÆ et gloriosæ
semper virginis Mariæ,
quæsumus Domine, inter-
cessio gloriosa nos prote-
gat, et ad vitam perducatur
æternam. Per Dominum
nostrum Jesum Christum
Filium tuum Qui, &c.
R. Amen.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Benedicamus Domino.

R. Deo gratias.

BENEDICTIO. Benedicat,
et custodiat nos omnipo-

tions in our necessities,
but ever deliver us from
all dangers, O glorious
and blessed virgin.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry
come to thee.

Let us pray.

We beseech thee, O
Lord, that the glorious in-
tercession of the ever bles-
sed and glorious Virgin
Mary, may protect us, and
bring us to life everlast-
ing: through the Lord
Jesus Christ thy Son,
who, &c. *R.* Amen.

V. Lord hear my pray-
er.

R. And let my cry
come to thee.

V. Let us bless the Lord.

R. Thanks be to God.

THE BLESSING. May
the Almighty and merciful

tens et misericors Domi-	Lord, Father, and Son,
nus, Pater, et Filius, et	and Holy Ghost, bless
Spiritus Sanctus. R. A-	and keep us. R. Amen.
men.	

The Anthem from the first Sunday in Advent, to the Purification, inclusive.

ALMA redemptoris ma-	MOTHER of Jesus, Hea-
ter, quæ pervia cœli,	ven's open gate,
Porta manes, et stella	Star of the sea, support
maris, succure cadenti,	the fallen state
Surgere qui curat populo ;	Of mortals ; thou whose
tu quæ genuisti.	womb thy maker bore,
Natura mirante, tuum	And yet, strange thing, a
sanctum genitorem,	virgin as before ;
Virgo prius ac posterius ;	Who didst from Gabriel's
Gabrielis ab ore.	'hail,' this news receive,
Sumens illud Ave, pecca-	Repenting sinners by thy
torum miserere.	prayers relieve.

In Advent.

V. Angelus Domini
nuntiavit Mariæ.

R. Et concepit de Spir-
itu Sancto.

Oremus.

GRATIAM tuam, quæ-
sumus, Domine, mentibus
nostris infunde ; ut qui,
angelo nuntiante, Christi

V. The angel of the
Lord declared his mes-
sage to Mary.

R. And she conceived
by the Holy Ghost.

Let us Pray.

POUR thy grace into
our souls, O Lord we be-
seech thee : that we, who
by the angel's message

Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *R. Amen.*

came to the knowledge of the incarnation of Christ thy Son, may by his cross and passion, be brought to the glory of the resurrection. Through the same Christ our Lord. *R. Amen.*

After Advent.

V. Post partum, virgo inviolata permansisti.

V. After childbirth, thou didst remain an inviolate virgin.

R. Dei genitrix, intercede pro nobis.

R. Mother of God, make intercession for us.

Oremus.

Let us pray.

DEUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere, sentiamus, per quam meruimus, Auctorem vitæ suscipere Dominum nostrum Jesum Christum filium tuum.

O GOD, who by the fruitful virginity of the blessed virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ thy Son.

R. Amen.

R. Amen.

From the Purification till Easter.

AVE Regina cœlorum; HAIL Mary, queen of heavenly spheres.

Ave, Domina Angelorum;	Hail, whom the angelic host reveres.
Salve, radix, salve, porta,	Hail fruitful root, hail sa- cred gate,
Ex qua mundo lux est orta,	Whence the world's light derives its date.
Gaude, virgo gloriosa,	O glorious maid, with beauty bless'd,
Super omnes speciosa;	May joys eternal fill thy breast;
Vale, o valde decora,	Thus crown'd with beauty and with joy,
Et pro nobis Christum exora.	Thy pray'rs with Christ for us employ.
V. Dignare me laudare te, virgo sacrata.	V. Vouchsafe, O sacred virgin, to accept of my praises.
R. Da mihi virtutem contra hostes tuos.	R. Give me power against thy enemies.

Oremus.

Let us pray.

CONCEDE, misericors
Deus, fragilitati nostræ
præsidium; ut qui sanctæ
Dei genitricis memoriam
agimus, intercessionis
ejus auxilio a nostris in-
iquitatibus resurgamus.
Per eundem Christum
Dominum nostrum.

R. Amen.

Grant us, O merciful God,
strength against all our
weakness; that we, who
celebrate the memory of
the holy mother of God,
may by the help of her in-
tercession rise again from
our iniquities. Through
the same Christ our Lord.

R. Amen.

From Easter to Trinity Eve.

REGINA cœli lætare, Alleluia ; Quia quem meruisti portare, Alleluia ; Resurrexit, sicut dixit, Alleluia. Ora pro nobis Deum, Alleluia. V. Gaude et lætare, Virgo Maria, Alleluia. R. Quia surrexit Dominus vere, Alleluia.	O QUEEN of heaven, rejoice, Alleluia ; For he whom thou didst deserve to bear, Alleluia ; Is risen again as he said, Alleluia. Pray for us to God, Alleluia. V. Rejoice and be glad O Virgin Mary, Alleluia. R. Because our Lord is truly risen. Alleluia.
--	--

Oremus.

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.
R. Amen.

Let us pray.

O GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy ; grant, we beseech thee, that by the virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord.
R. Amen.

From Trinity Sunday to Advent.

SALVE, regina, mater misericordiæ ! vita, dulcedo, et spes nostra, salve.	Hail, O Queen, O mother of Mercy ! hail, our life, our comfort and our hope.
--	--

Ad te clamamus, exules
filii Evæ. Ad te suspiramus,
gementes et flentes,
in hac lacrymarum valle.

Eia ergo advocata nostra,
illos tuos misericordes
oculos ad nos converte.

Et Jesum Benedictum
fructum ventris tui nobis
post hoc exilium ostende :

O clemens, O pia, O
dulcis Virgo Maria.

V. Ora pro nobis Sancta
Dei Genitrix ;

R. Ut digni efficiamur
promissionibus Christi.

Oremus.

OMNIPOTENS sempiternus Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da ut ejus commemoratione lætatur ejus pia intercessionem ab instantibus malis,

We, the banished children of Eve, cry unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful, O pious, O sweet Virgin Mary.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin mother, Mary, that she might become a worthy habitation for thy son; grant that as with joy we celebrate her memory,

et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium
maneant semper nobiscum.

R. Amen.

so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

M A T I N S,

OR

MORNING PART

OF THE OFFICE OF THE BLESSED VIRGIN MARY.

Ave Maria, &c.

DOMINE, labia mea
aperies.

R. Et os meum annun-
tiabit laudem tuam.

V. Deus in adjutorium
meum intende.

R. Domine ad adjuvan-
dum me festina.

Gloria Patri, et Filio,
et Spiritui Sancto.

Sicut erat in principio,
et nunc et semper, et in
sæculasæculorum, Amen.
Alleluia, *aut* Laus tibi,
Domine, Rex æternæ glo-
riæ.

Hail Mary, &c.

LORD, open my lips,

R. And my mouth shall
declare thy praise.

V. Incline to my aid
O God.

R. O Lord make haste
to help me.

Glory be to the Father,
and to the Son, and to the
Holy Ghost.

As it was in the begin-
ning, is now, and ever
shall be, world without
end. Amen. Alleluia, *or*
Praise be to thee, O Lord
King of eternal glory.

Invitatorium.

Ave Maria, gratia plena;* Dominus tecum.

Repetitur, Ave Maria, gratia plena;* Dominus tecum.

The Invitatory.

Hail, Mary, full of grace, the Lord is with thee.

Again repeat, Hail Mary, full of grace, the Lord is with thee.

Psalmus xciv.

VENITE, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Psalm xciv.

Come let us rejoice in our Lord, let us make joy to God our Saviour; let us approach his presence in confession, and in psalms make joy before him.

Ave Maria, gratia plena; Dominus tecum.*

Hail, Mary, full of grace, the Lord is with thee.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For God is a great Lord, and a great King above all gods; because the Lord repels not his people; in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

Dominus tecum.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus

The Lord is with thee.

The sea is his, and he made it, and his hands founded the dry land;

ejus: venite adoremus, et
procidamus ante Deum,
ploremus coram Domino,
qui fecit nos, quia ipse est
Dominus Deus noster: nos
autem populus ejus; et
oves pascuæ ejus.

come let us adore, and fall
down before God, let us
lament before the Lord,
that made us, because he
is the Lord our God; we
are his people, and the
sheep of his pasture.

*Ave Maria, gratia ple-
na: * Dominus tecum.*

Hodie si vocem ejus
audieritis, nolite obdurare
corda vestra, sicut in exa-
cerbatione secundum diem
tentationis in deserta; ubi
tentaverunt me patres ves-
tri, probaverunt, et vide-
runt opera mea.

*Hail Mary, full of grace,
the Lord is with thee.*

To-day if you will hear
his voice, harden not your
hearts, as in the provoca-
tion, according to the day
of temptation in the de-
sert, where your fathers
tempted me, proved, and
saw my works.

Dominus tecum.

Quadraginta annis proxi-
mus fui generationi huic,
et dixi, Semper hi errant
corde: ipsi vero non cog-
noverunt vias meas, qui-
bus juravi in ira mea,
si introibunt in requiem
meam.

The Lord is with thee.

Forty years was I nigh
to this generation, and
said, they always err in
their heart, and have not
known my ways, to whom
I swear in my wrath, if
they shall enter into my
rest.

*Ave Maria, gratia ple-
na: * Dominus tecum.*

Gloria Patri, et Filio,

*Hail Mary, full of grace,
the Lord is with thee.*

Glory be to the Father,

et Spiritui Sancto.

and to the Son, and to the Holy Ghost.

Sicut erat in principio
et nunc et semper, et in
sæcula sæculorum. Amen.

As it was in the begin-
ning, is now, and ever
shall be, world without
end. Amen.

Dominus tecum.

The Lord is with thee.

*Ave Maria, gratia ple-
na :* Dominus tecum.*

*Hail Mary, full of grace,
the Lord is with thee.*

Hymnus.

The hymn.

QUEM terra, pontus, si-
dera
Colunt, adorant, prædicant
Trinam regentem machi-
nam
Clastrum Mariæ bajulat.

THE Sov'reign God,
whose hands sustain
The globe of heaven, the
earth and main,
Ador'd and prais'd by
each degree,
Lies hid, O sacred Maid,
in thee.

Cui luna, sol, et omnia
Deserviunt per tempora,
Perfusa cœli gratia,
Gestant puellæ viscera.

He whom the sun and
moon obey ;
To whom all creatures
homage pay ;
The Judge of men and
angels' doom
Resides within thy virgin
womb.

Beata mater munere,
Cujus, supernus Artifex
Mundum pugillo conti-
nens,

O happy parent chose to
bear
Thy Maker God's eternal
heir ;

Ventris sub arca clausus
est.

Beata cœli nuntio,
Fœcunda sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

Jesu, tibi, sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spi-
ritu,
In sempiterna sæcula.
Amen.

Whose fingers span this
earth around.

Whose arms the whole
creation bound.

Blest maid, whom Gabriel's voice avows
The sacred Spirit's fruitful spouse :

Thou gav'st the world, by
human birth,

The most desired of
heaven and earth.

May age to age for ever
sing

The Virgin's Son and
angel's King;

And praise with the celestial host.

The Father, Son, and
Holy Ghost. Amen.

FIRST NOCTURN.

☞ These three Psalms following, are said on Sundays, Mondays, and Thursdays.

Antiphona. Benedicta
tu.

The Anthem. Blessed
art thou.

Psalmus viii.

Psalm viii.

DOMINE

Dominus

O LORD our Lord,

noster,* quam admirabile
est nomen tuum in univer-
sa terra!

Quoniam elevata est
magnificentia tua,* super
cœlos.

Ex ore infantium et lac-
tentium perfecisti laudem
propter inimicos tuos,*
ut destruas inimicum et
ultorem.

Quoniam videbo cœlos
tuos, opera digitorum tuo-
rum;* lunam et stellas,
quæ tu fundasti.

Quid est homo, quod
memor es ejus?* aut fili-
us hominis, quoniam visi-
tas eum!

Minuisti eum paulo mi-
nus ab Angelis, gloria et
honore coronasti eum:*
et constituisti eum super
opera manuum tuarum.

Omnia subjecisti sub-
pedibus ejus,* oves et

how wonderful is thy
name in the whole earth.

For thy magnificence
is lifted up above the
heavens.

Out of the mouths of
infants and sucklings
thou hast perfected praise,
because of thy enemies,
that thou may'st destroy
the enemy and revenger.

For I shall behold the
heavens, the works of thy
fingers; the moon and the
stars, which thou hast
founded.

What is man that thou
art mindful of him, or the
son of man, that thou dost
visit him?

Thou hast diminished
him a little less than an-
gels, with glory and hon-
our thou hast crowned
him, and appointed him
over the works of thy
hands.

Thou hast subjected all
things under his feet,

boves universas : insuper
et pecora campi.

Volucres cœli, et pisces
maris,* qui perambulant
semitas maris.

Domine Dominus nos-
ter,* quam admirabile est
nomen tuum in universa
terra !

Gloria Patri, &c.

Antiphona. Benedicta
tu in mulieribus, et bene-
dictus fructus ventris tui.

Antiphona. Sicut myrrha
olecta.

Psalmus xviii.

CŒLI enarrant gloriam
Dei,* et opera manuum
ejus annuntiat firmamen-
tum.

Dies diei educat ver-
bum,* et nox nocti indi-
cat scientiam.

Non sunt loquelæ, ne-

sheep and oxen, and also
the cattle of the field.

The birds of the air, and
fishes of the sea, that
walk through the paths
of the sea.

O Lord our Lord, how
wonderful is thy name in
the whole earth !

Glory be to the Father,
&c.

The Anthem. Blessed
art thou among women,
and blessed is the fruit of
thy womb.

The Anthem. Even as
choice myrrh.

Psalm xviii.

THE heavens show
forth the glory of God,
and the firmament declares
the works of his hands.

The day publishes his
word to the day, and night
discovers the knowledge
of him to the night.

There is no language,

que sermones,* quorum non audiantur voces eorum. nor speech, whose voices may not be heard.

In omnem terram exivit sonus eorum:* et in fines orbis terræ verba eorum. Their sound has gone forth into all the earth, and their words to the end of the earth.

In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo: He has put his tabernacle in the sun, and himself as a bridegroom coming forth of his chamber.

Exultavit ut gigas ad currendam viam,* a summo cœlo egressio ejus: He has rejoiced as a giant to run the way; his coming forth is from the highest heaven.

Et occursus ejus usque ad summum ejus:* nec est qui se abscondat a calore ejus. And his course even to the top thereof, neither is there any that can hide himself from his heat.

Lex Domini immaculata, convertens animas:* testimonium Domini fidele, sapientiam præstans parvulis. The law of the Lord is without spot, converting souls; the testimony of the Lord is faithful, giving wisdom to the little ones.

Justitiæ Domini rectæ, lætificantes corda:* præceptam Domini lucidum, illuminans oculos. The justice of the Lord is right, making hearts joyful; the precept of the Lord is full of light, enlightening the eyes.

Timor Domini sanctus, The fear of the Lord is

permanens in sæculum sæculi : * judicia Domini vera, justificata in semetipsa.

Desiderabilia super aurum et lapidem pretiosum multum ; * et dulciora super mel et favum.

Etenim servus tuus custodit ea, * in custodiendis illis retributio multa.

Delicta quis intelligit ? ab occultis meis munda me : * et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero : * et emundabor a delicto maximo.

Et erunt ut complacent eloquia oris mei ; * et meditatio cordis mei in conspectu tuo semper.

Domine adjutor meus, * et redemptor meus.

Gloria Patri, &c.

holy, abiding for ever and ever ; the judgments of the Lord are true, justified in themselves.

To be desired above gold and precious stones, and more sweet than honey and the honey-comb.

For thy servant keeps them ; in keeping them is great reward.

Sins, who understands ? From my secret sins cleanse me, and from other men's sins spare thy servant.

If they shall not have dominion over me, then shall I be without spot, and be cleansed from the greatest sin.

And the words of my mouth shall be pleasing to thee, and the meditation of my heart be always in thy sight.

O Lord my helper and Redeemer.

Glory be to the Father, &c.

Antiphona. Sicut myrrha
electa odorem dedisti sua-
vitatis sancta Dei geni-
trix.

Antiphona. Ante torum.

The Anthem. Even as
choice myrrh, thou gavest
the odour of sweetness, O
holy Mother of God.

The Anthem. Before
the bed.

Psalmus xxiii.

DOMINI est terra, et
plenitudo ejus : * orbis
terrarum, et universi, qui
habitant in eo.

Quia ipse super maria
fundavit eum : * et super
flumina præparavit eum.

Quis ascendet in mon-
tem Domini ? * aut quis
stabit in loco sancto ejus ?

Innocens manibus, et
mundo corde : * qui non
accepit in vano animam
suam, nec juravit in dolo
proximo suo.

Illic accipiet benedictio-
nem a Domino : * et mise-
ricordiam a Deo salutari
suo.

Hæc est generatio quæ-
rentium eum, * quæren-

Psalm xxiii.

THE earth is the Lord's,
and the fulness thereof ;
the whole world, and all
that dwell therein.

Because he has founded
it on the seas, and on the
floods has prepared it.

Who shall ascend into
the mount of the Lord ?
Or who shall stand in his
holy place ?

The innocent of hands
and clean of heart, that
has not taken his soul in
vain, nor deceitfully
sworn to his neighbour.

He shall receive a bles-
sing of the Lord, and
mercy of God his Sa-
viour.

This is the generation
of them that seek him, of

tium faciem Dei Jacob.

them that seek the face of the God of Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales;* et introibit Rex gloriæ.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Quis est iste Rex gloriæ? * Dominus fortis et potens, Dominus potens in prælio.

Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Attollite portas, principes, vestras, et elevamini, portæ æternales: * et introibit Rex gloriæ.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Qui est iste Rex gloriæ?* Dominus virtutum ipse est Rex gloriæ.

Who is the King of Glory, the Lord of power, he is the King of Glory.

Gloria Patri, &c.

Glory be to the Father, &c.

Antiphona. Ante torum hujus Virginis frequentate nobis dulcia cantica dramaticis.

The Anthem. Before the bed of this Virgin repeat to us sweet songs of measure.

V. Diffusa est gratia in labiis tuis.

V. Grace is poured forth on thy lips.

R. Propterea benedixit te Deus in æternum.

R. Therefore God has blessed thee for ever.

Pater noster, &c.

Our Father, &c.

THE ABSOLUTION. *By the prayers and merits, & Or, Precibus et meritis, &c., as followeth, page 60, with the rest.*

SECOND NOCTURN.

☞ These three Psalms following, are said on Tuesday and Friday.

Antiphona. Specia tua. *Anthem.* In thy beauty.

Psalmus xliv.

Psalm xliv.

ERUCTAVIT cor me-
um verbum bonum: * dico
ego opera mea Regi.

Lingua mea calamus
scribæ, * velociter scri-
bentis.

Speciosus forma præ
filiis hominum, diffusa est
gratia in labiis tuis: *
propterea benedixit te De-
us in æternum.

Accingere gladio tuo
super femur tuum, * po-
tentissime.

Specie tua, et pulchri-
tudine tua * intende, pros-
pere procede, et regna.

Propter veritatem, et
mansuetudinem, et justi-
tiam: * et deducet te mi-
rabiliter dextera tua.

MY heart has spoke a
good word; I tell my
works to the King.

My tongue is the pen of
a writer that writes swift-
ly.

Most beautiful amongst
the sons of men, grace is
poured out on thy lips,
therefore has God blessed
thee for ever.

Be girded with thy
sword upon thy thigh, O
most mighty.

In thy beauty and come-
liness go on, advance
prosperously, and reign.

Because of thy truth,
mildness, and justice, and
the conduct of thy right
hand shall be wonderful

Sagittæ tuæ acutæ, populi sub te cadent,* in corda inimicorum regis.

Sedes tua Deus in sæculum sæculi:* virga directionis virga regni tui.

Dilexisti justitiam, et odisti iniquitatem* propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

Myrrha, et gutta, et cassia a vestimentis tuis, a domibus eburneis:* ex quibus delectaverunt te filiæ regum in honore tuo.

Astitit regina a dextris tuis in vestitu deaurato:* circumdata varietate.

Audi filia, et vide, et inclina aurem tuam:* et obliviscere populum tuum, et domum patris tui.

Et concupiscet Rex decorem tuum:* quoniam ipse est Dominus Deus

Thy sharp arrows into the hearts of thy King's enemies; the people shall fall under thee.

Thy seat, O God, is for ever and ever: the rod of thy kingdom is a rod of equity.

Thou hast loved justice, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness above thy fellows.

Myrrh and aloes, and cassia from thy garments, from houses of ivory, where the daughters of kings have delighted thee in thy honour.

The queen stood on thy righthand in golden robes, set round with variety.

Hear, daughter, and see, incline thy ear, and forget thy people, and the house of thy father.

And the King will be enamoured with thy beauty, because he is the Lord

tuus, et adorabunt eum.

thy God, and they shall adore him.

Et filiæ Tyri in muneribus* vultum tuum deprecabuntur : omnes divites plebis.

And the daughters of Tyre, all the rich of the people, with offerings shall pray to thee.

Omnes gloria ejus filiæ Regis ab intus,* in fimbriis aureis circumamicta varietatibus.

All the glory of the King's daughter is from within ; in borders of gold clothed about with varieties.

Adducentur Regi virgines post eam :* proximæ ejus afferentur tibi.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

Afferentur in lætitia et exultatione :* adducentur in templum Regis.

They shall be brought in joy and rejoicing ; they shall be brought into the temple of the King.

Pro patribus tuis nati sunt tibi filii :* constitues eos principes super omnem terram.

Instead of thy fathers, there are born sons to thee ; thou shalt make them princes over all the earth.

Memores erunt nominis tui* in omni generatione et generationem.

They shall be mindful of thy name from generation to generation.

Propterea populi confitebuntur tibi in æternum,* et in sæculum sæculi.

Therefore shall people praise thee forever, world without end.

Gloria Patri, &c.

Glory be to the Father,
&c.

Antiphona. Specie tua,
et pulchritudine tua, in-
tende, prospere procede,
et regna.

The Anthem. In thy
beauty and comeliness go
on, advance prosperously,
and reign.

Antiphona. Adjuvabit
eam Deus.

The Anthem. God will
help her.

Psalmus xlv.

Psalm xlv.

DEUS noster refugium
et virtus : * adjutor in tri-
bulationibus, quæ invene-
runt nos nimis.

OUR God is a refuge
and strength, and helper
in tribulations, which have
fallen upon us in great
number.

Propterea non timebi-
mus dum turbabitur ter-
ra : * et transferentur mon-
tes in cor maris.

Therefore we will not
fear, when the earth shall
be troubled, and moun-
tains be transported into
the midst of the sea.

Sonuerunt, et turbatæ
sunt aquæ eorum : * con-
turbati sunt montes in
fortitudine ejus.

The waters made a
noise, and were troubled ;
the mountains were trou-
bled in his strength.

Fluminis impetus læti-
ficat civitatem Dei : * sanc-
tificat tabernaculum suum
Altissimus.

The strong current of a
river rejoices the city of
God ; the Highest has
sanctified his tabernacle.

Deus, in medio ejus,
non commovebitur : * ad-

God is in the midst
thereof, it shall not be

juvabit eam Deus mane
diluculo.

Conturbate sunt gentes,
et inclinata sunt regna :*
dedit vocem suam, mota
est terra.

Dominus virtutum no-
biscum :* susceptor nos-
ter Deus Jacob.

Venite, et videte opera
Domini, quæ posuit pro-
digia super terram :* au-
ferens bella usque ad finem
terræ.

Arcum conteret, et con-
fringet arma :* et scuta
comburet igni.

Vacate, et videte quo-
niam ego sum Deus :*
exaltabor in gentibus, et
exaltabor in terra.

Dominus virtutum no-
biscum :* susceptor nos-
ter Deus Jacob.

Gloria Patri, &c.

Antiphona. Adjuvabit

moved ; God will help it
in the morning early.

Nations are troubled,
and kingdoms are made to
stoop ; he raised his voice,
and the earth was moved.

The Lord of Hosts is
with us ; the God of Ja-
cob is our defender.

Come and see the works
of the Lord, what won-
ders he has done in the
earth, making wars to
cease even to the end of
the earth.

He shall destroy the
bow, and break weapons,
and shields he shall burn
with fire.

Attend and see that I
am God ; I shall be exalt-
ed among the Gentiles ; I
shall be exalted in the
earth.

The Lord of Hosts is
with us, the God of Jacob
is our Defender.

Glory be to the Father,
&c.

The Anthem. God will

eam Deus vultu suo : help her with his countenance ; God is in the midst of her, she shall not be moved.

Antiphona. Sicut lætantium.

The Anthem. A habitation is in thee.

Psalmus lxxxvi.

Psalm lxxxvi.

FUNDAMENTA ejus in montibus sanctis : * diligit Dominus portas Sion super omnia tabernacula Jacob.

THE foundations thereof in the holy mountains ; the Lord loves the gates of Sion above all the tabernacles of Jacob.

Gloriosa dicta sunt de te, * civitas Dei.

Glorious things are said of thee, O City of God.

Memor ero Rahab, et Babylonis * scientium me.

I will be mindful of Rahab, and Babylon knowing me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum, * hi fuerunt illic.

Behold the strangers and Tyre, and the people of the Æthiopians ; these were there.

Numquid Sion dicet ; Homo, et homo natus est in ea : * et ipse fundavit eam Altissimus ?

Shall a man say to Sion, that a man is born in her, who being the Highest founded her ?

Dominus narabit in scripturis populorum, et principum : * horum, qui fuerunt in ea.

The Lord will declare it in the register of those people, and of princes, that have been in her.

Sicut lætantium omnium* habitatio est in te.

Gloria Patri, &c.

Antiphona. Sicut lætantium omnium nostrum habitatio est in te, sancta Dei genitrix.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Pater noster, &c.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

The Anthem. A habitation is in thee, as it were of us all, who rejoice, O holy Mother of God.


V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee forever.

Our Father, &c.

THE ABSOLUTION. *By the prayers and merits, &c.* Or, *Precibus et meritis, &c.*, as follows, p. 60, with the rest.

THIRD NOCTURN.

 These three Psalms are to be said on Wednesday and Saturday.

Antiphona. Gaude Maria virgo.

The Anthem. Rejoice, O Virgin Mary.

Psalmus xciv.

Psalm xciv.

CANTATE Domino canticum novum:* cantate Domino omnis terra.

Cantate Domino, et benedicite nomini ejus;* annuntiate de die in diem salutare ejus.

SING to the Lord a new song, sing to the Lord all the earth.

Sing to the Lord, and bless his name; declare his salvation from day to day.

Annuntiate inter Gentes gloriam ejus,* in omnibus populis mirabilis ejus.

Quoniam magnus Dominus, et laudabilis nimis:* terribilis est super omnes deos.

Quoniam omnes dii Gentium dæmonia;* Dominus autem cœlos fecit.

Confessio, et pulchritudo in conspectu ejus;* sanctimonia, et magnificentia in sanctificatione ejus.

Afferte Domino patriæ gentium, afferte Deo gloriam et honorem;* afferte Domino gloriam nominis ejus.

Tollite hostias, et introite in atria ejus;* adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra;* di-

Declare his glory among the Gentiles, his wonderful works in all nations.

Because the Lord is great, and most worthy of praise; he is terrible above all gods.

Because all the gods of the Gentiles are devils; but the Lord made the heavens.

Praise and beauty in his sight; holiness and magnificence in his sanctification.

Bring to the Lord, ye countries of the Gentiles, bring to the Lord glory and honour; bring to the Lord the glory of his name.

Take sacrifices, and enter into his courts; adore the Lord in his holy courts.

Let all the earth be moved before his face; say

cite in Gentibus quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur,* judicabit populos in æquitate.

Lætentur cœli, et exultet terra, commoveatur mare, et plenitudo ejus;* gaudebunt campi, et omnia, quæ in eis sunt.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit;* quoniam venit judicate terram.

Judicabit orbem terræ in æquitate,* et populos in veritate sua.

Gloria Patri, &c.

Antiphona. Gaude, Maria virgo, cunctas hæreses sola interemisti in universo mundo.

Antiphona. Dignare.

Psalmus xcvi.

DOMINUS regnavit,

among the Gentiles the Lord hath reigned.

For he has corrected the whole world which shall not be moved: he will judge people with equity.

Let the heavens be glad, and the earth rejoice; let the sea be moved, and the fulness thereof; the fields shall be glad, and all things that are in them.

Then shall all the trees of the wood rejoice before the face of the Lord, because he comes to judge the earth.

He will judge the earth in equity, and people in truth.

Glory be to the Father, &c.

The Anthem. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world.

The Anthem. Vouchsafe.

Psalm xcvi.

THE Lord has reigned.

exultet terra ; * lætentur
insulæ multæ.

Nubes, et caligo in circuitu ejus ; * justitia, et
judicium correctio sedis
ejus.

Ignis ante ipsum præcedet,* et inflammabit in
circuitu inimicos ejus.

Illuxerunt fulgura ejus
orbi terræ;* vidit, et com-
mota est terra.

Montes sicut cera fluxerunt a facie Domini ; * a
facie Domini omnis terra.

Annuntiaverunt cœli
justitiam ejus* et viderunt omnes populi gloriam ejus.

Confundantur omnes,
qui adorant sculptilia ; *
et qui gloriantur in simulacris suis.

Adorate eum omnes Angeli ejus ; * audivit, et lætata est Sion.

Et exultaverunt filiæ
Judæ, * propter judicia
tua, Domine ;

let the earth rejoice, let
many islands be glad.

A cloud and darkness is
round about him ; justice
and judgment is the correction of his seat.

Fire shall go before
him, and shall burn his
enemies round about.

His lightning shined to
the whole earth; the earth
saw and was moved.

The mountains melted
as wax, before the face of
the Lord ; before the face
of the Lord all the earth.

The heavens have declared his justice, and all
people have seen his
glory.

Let them all be confounded that adore graven
things, and that glory in
their idols.

Adore him all ye his
angels ; Sion heard and
was glad.

And the daughters of
Juda rejoiced ; because of
thy judgments, O Lord.

Quoniam tu Dominus
altissimus super omnem
terram; * nimis exultatus
es super omnes deos.

Qui diligitis Dominum,
odite malum; * custodit
Dominus animas santo-
rum suorum, de manu
peccatoris liberabit eos.

Lux orta est justo,* et
rectis corde lætitia.

Lætamini justi in Do-
mino; * et confitemini
memoriæ sanctificationis
ejus.

Gloria Patri, &c.

Antiphona. Dignare me
laudare te, Virgo sacrata;
da mihi virtutem contra
hostes tuos.

Antiphona. Post par-
tum.

Psalmus xcvii.

CANTATE Domino
canticum novum; * quia
mirabilia fecit.

Because thou, Lord, art
most high over all the
earth; thou art highly
exalted above all gods.

You, who love the
Lord, hate evil; the Lord
keeps the souls of his
saints; out of the hand of
the sinner he will deliver
them.

Light is risen to the
just, and joy to the right
of heart.

Be glad ye just in the
Lord: and confess to the
memory of his sanctifica-
tion.

Glory be to the Father,
&c.

The Anthem. Vouchsafe
that I may praise thee, O
sacred Virgin; give me
force against thy enemies.

The Anthem. Thou didst
remain.

Psalm xcvii.

SING to the Lord a new
song, because he has done
wonderful things.

Salvavit sibi dextera
ejus,* et brachium sanc-
tum ejus.

Notum fecit Dominus
salutare suum; * in con-
spectu gentium revelavit
justitiam suam.

Recordatus est miseri-
cordiæ suæ,* et veritatis
suæ domui Israel.

Viderunt omnes termini
terræ * salutare Dei nos-
tri.

Jubilate Deo omnis ter-
ra; * cantate, et exultate,
et psallite.

Psallite Domino in ci-
thara, in cithara et voce
psalmi: * in tubis ductili-
bus, et voce tubæ corneæ.

Jubilate in conspectu
Regis Domini: * movea-
tur mare, et plenitudo
ejus; orbis terrarum, et
qui habitant in eo.

Flumina plaudent ma-

His right hand and his
holy arm have wrought
salvation to himself.

The Lord has made
known his salvation; in
the sight of the Gentiles,
he has revealed his jus-
tice.

He has remembered his
mercy, and his truth, to
the house of Israel.

All the ends of the
earth have seen the sal-
vation of our God.

Make ye joy to God, all
the earth; sing and re-
joice and sing psalms.

Sing to the Lord on the
harp; and with the voice
of psalm, on the trumpet
of metal, and with the
voice of the trumpet of
horn.

Make joy in the sight
of the Lord the King; let
the sea be moved, and the
fulness thereof, the earth,
and they that dwell there-
in.

The rivers shall ap-

nu, simul montes exultabunt a conspectu Domini; * quoniam venit judicare terram.

Judicabit orbem terrarum in justitia,* et populos in æquitate.

Gloria Patri, &c.

Antiphona. Post partum, Virgo, inviolata permansisti, Dei genetrix intercede pro nobis.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Absolutio.

PRECIBUS et meritis beatæ Mariæ semper virginis, et omnium sanctorum, perducatur nos Domini

plaud, the mountains likewise shall rejoice at the sight of the Lord, because he comes to judge the earth.

He will judge the earth in justice, and the people in equity.

Glory be to the Father, &c.

The Anthem. Thou didst remain an immaculate Virgin after thy child-bearing; O mother of God pray for us.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee forever.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution.

BY the prayers and merits of the ever blessed Virgin Mary, and of all the saints, may the Lord

nus ad regna cœlorum.

R. Amen.

V. Jube, domine, benedicere.

Benedictio. Nos cum prole pia benedicat virgo Maria. *R.* Amen.

Lectio prima. Eccl. 24.

IN omnibus requiem quæsi, et in hereditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium; et qui creavit me, requievit in tabernaculo meo, et dixit mihi; in Jacob inhabita, et in Israel hereditare, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

V. Deo gratias.

R. Sancta et immaculata virginitas, quibus te laudibus efferam, nescio:* Quia quem cœli capere non poterant, tuo gremio

conduct us to the kingdom of heaven.

R. Amen.

V. Father, vouchsafe us a blessing.

The Blessing. May the Virgin Mary, with her pious Son, bless us. *R.* Amen.

First Lesson. Eccl. 24.

IN all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all commanded and said unto me, and he that created me, rested in my tabernacle; and he said to me, Inhabit in Jacob, and inherit in Israel, and take root in my elect. But thou Lord, have mercy upon us.

V. Thanks be to God.

R. O holy and immaculate virginity, I know not with what praises to extol thee; because whom the heavens could not con-

contulisti.

V. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Quia quem cœli capere non poterant, tuo gremio contulisti.

V. Jube, domine, benedicere.

Benedictio. Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

Lectio Secunda.

ET sic in Sion firmatus sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea. Tu autem, Domine, miserere nobis.

tain thou hast borne in thy womb.

V. Blessed art thou among women, and blessed is the fruit of thy womb. Because whom the heavens could not contain, thou hast borne in thy womb.

V. Father vouchsafe us a blessing.

The Blessing. May the Virgin of Virgins make intercession for us to the Lord.

R. Amen.

Second Lesson.

AND so in Sion was I established, and in the sanctified city likewise I rested, and my power was in Jerusalem; and I took root in an honorable people, and in the portion of my God his inheritance; and my abiding is in the full assembly of saints. But thou Lord, have mercy upon us.

R. Deo gratias.

R. Thanks be to God.

V. Beata es virgo Maria, quæ Dominum portasti Creatorem mundi;* Genuisti qui te fecit, et in æternum permanes virgo.

V. Blessed art thou, O Virgin Mary, who hast borne the Lord, Creator of the world. Thou hast brought forth him that made thee, and ever remainest a Virgin.

V. Ave Maria, gratia plena, Dominus tecum. *Genuisti qui te fecit, et in æternum permanes virgo.

V. Hail Mary, full of grace, the Lord is with thee; thou hast brought forth him that made thee, and ever remainest a Virgin.

When *Te Deum* is said, in the end of this Responsory is said:

V. Gloria Patri, et Filio, et Spiritui Sancti. Genuisti qui te fecit, et in æternum permanes virgo.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Thou hast brought forth him that made thee, and ever remainest a Virgin.

V. Jube, domine, benedicere.

V. Father vouchsafe us a blessing.

Benedictio. Per Virginem matrem concedat nobis Dominus salutem et

The Blessing. May the Lord, through his Virgin Mother's intercession,

pacem.

grant us salvation and
peace.

R. Amen.

R. Amen.

Lectio Tertia.

QUASI cedrus exaltata
sum in Libano, et quasi
cypressus in monte Sion;
quasi palma exaltata sum
in Cades, et quasi planta-
tio rosæ in Jericho. Quasi
oliva speciosa in campis,
et quasi plantanus exaltata
sum juxta aquam in pla-
teis. Sicut cinnamomum,
et balsamum aromatizans
odorem dedi; quasi myrrha
electa dedi suavitatem
odoris. Tu autem, Do-
mine, miserere nobis.

R. Deo gratias.

The Responsory following is to be omitted when
Te Deum is said.

*R. Felix namque es
sacra Virgo Maria, et
omni laude dignissima.*
Quia ex te ortus est sol
justitiæ, Christus Deus
noster.*

Third Lesson.

I AM exalted as a ce-
dar in Libanus, and as a
cypress tree in Mount
Sion. As a palm-tree in
Cadiz am I exalted.
And as a rose plant in
Jericho; as a fair olive
tree in the fields, and as a
plane tree by the water,
in the streets am I exalt-
ed. I gave an odour as
cinnamon and aromatical
balm, as chosen myrrh
have I given the sweet-
ness of odour; but thou,
O Lord have mercy on us.

R. Thanks be to God.


*R. Thou art truly hap-
py, O sacred Virgin Mary,
and most worthy of all
praise; because out of
thee is risen the Sun of
Justice, Christ our God.*

V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. *Quia ex te ortus est sol justitiæ, Christus Deus noster.

V. Gloria Patri, et Filio, et Spiritui Sancto.* Quia ex te ortus est sol justitiæ, Christus Deus noster.

V. Pray for the people; plead in behalf of the clergy; make intercession for the devout female sex. Let all people perceive thy assistance, who celebrate thy holy commemoration: Because out of thee is risen the Sun of Justice, Christ our God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Because out of thee is risen the Sun of Justice, Christ our God.

 The Hymn *Te Deum*, is said from Christmas to Septuagesima Sunday, and from Easter-day to Advent. And when it is said, the preceding Responsory is omitted, and in the Second Responsory, Glory be to the Father, is said as above. But in Advent, and from Septuagesima to Easter, it is not said, except on the Feasts of the Blessed Virgin Mary.

The Hymn of S. Ambrose and S. Augustine.

TE Deum laudamus;* WE praise thee, O
te Dominum confitemur. God! we acknowledge
thee to be our Lord.

Te æternum Patrem,* All the earth worships

omnis terra veneratur.

Tibi omnes Angeli ;*
tibi cœli, et universæ po-
testates.

Tibi Cherubim et Se-
raphim,* incessabili voce
proclamant:

Sanctus, Sanctus, Sanc-
tus* Dominus Deus Sa-
baoth.

Pleni sunt cœli et terra
*majestatis gloriæ tuæ.

Te gloriosus* Aposto-
lorum chorus ;

Te Prophetarum* lau-
dabilis numerus ;

Te Martyrum candida-
tus* laudat exercitus.

Te per orbem terrarum
*sancta confitetur Eccle-
sia,

Patrem* immense ma-
jestatis ;

Venerandum tuum ve-
rum,* et unicum Filium ;

Sanctum quoque* Pa-
raclitum Spiritum.

thee, the Father everlast-
ing.

To thee all the Angels
cry aloud ; the heavens,
and all the heavenly pow-
ers :

To thee the Cherubim,
and Seraphim continually
do cry :

Holy, Holy, Holy, Lord
God of Sabaoth.

Heaven and earth are
full of the majesty of thy
glory.

The glorious choir of
the Apostles praise thee :

The admirable com-
pany of the Prophets
praise thee ;

The noble army of Mar-
tyrs praise thee.

The holy Church
throughout the world ac-
knowledges thee ;

The Father of infinite
majesty ;

Thy adorable, true, and
only Son ;

Also, the Holy Ghost,
the Comforter.

Tu Rex* gloriæ, Christe.

Tu Patris*sempiternus es Filius.

Tu ad liberandum suscepturus hominem,* non horruisti Virginis uterum.

Tu devicto mortis aculeo,* aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes,* in gloria Patris.

Judex crederis* esse venturus.

Te ergo quæsumus, famulis tuis subveni,* quos precioso sanguine redemisti.

Æterna fac* cum Sanctis tuis in gloria numerari.

Salvum fac populum tuum, Domine;* et benedic hereditati tuæ.

Et rege eos,* et extolle illos usque in æternum.

Thou, O Christ! art the King of Glory.

Thou art the everlasting Son of the Father.

When thou tookest up on thee to deliver man, thou didst not disdain the Virgin's womb.

Having overcome the sting of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints in glory everlasting.

Save thy people, O Lord! and bless thy inheritance.

Govern them and raise them up forever.

Per singulos dies,* benedicimus te.

Et laudamus nomen tuum in seculum,* et in seculum seculi.

Dignare, Domine, die isto,* sine peccato nos custodire.

Miserere nostri, Domine,* miserere nostri.

Fiat misericordia tua, Domine, super nos;* quemadmodum speravimus in te.

In te, Domine, speravi; *non confundar in æternum.

Every day we bless thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, this day to keep us without sin.

Have mercy on us, O Lord! have mercy on us.

Let thy mercy, O Lord! be upon us, as we have hoped in thee.

In thee, O Lord! I have hoped! let me never be confounded.

LAUDS;

OR, PSALMS OF PRAISE.

V. DEUS in adjutorium meum intende.

R. Domine, ad adiuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Alleluia.* *Ant.* Laus tibi, Domine, Rex æternæ gloriæ.

Antiphona. Assumpta est.

Psalmus xcvi.

DOMINUS regnavit, decorem indutus est; * indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem

V. INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Alleluia.* *Or.* Praise be to thee, O Lord, king of eternal glory.

Anthem. Mary is taken up.

Psalm xcvi.

THE Lord has reigned, he has put on beauty; the Lord has put on strength and girded himself.

For he has established

terræ, qui non commovebitur.

Parata sedes tua ex tunc ; * a sæculo tu es.

Elevaverunt flumina, Domine ; * elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos, * a vocibus aquarum multarum.

Mirabiles elationes maris, * mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis ; * domum tuam decet sanctitudo, Domine, in longitudinem dierum.

Gloria Patri, &c.

Antiphona. Assumpta est Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

Antiphona. Maria virgo.

Psalmus xcix.

JUBILATE Deo om-

the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from everlasting.

The rivers, O Lord, have lifted up ; the rivers have lifted up their voices.

The rivers have lifted up their waves, from the voice of many waters.

Marvellous are the risings of the sea ; marvellous is the Lord on high.

Thy testimonies are made very credible, holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anthem. Mary is taken up into heaven ; the angels rejoice, and with praises bless our Lord.

The Anthem. The Virgin Mary.

Psalm xcix.

MAKE ye joy to God

nia terra;* servite Domino in lætitia.

Introite in conspectu ejus,* in exultatione.

Scitote quoniam Dominus Ipse est Deus;* ipse fecit nos, et non ipsi nos:

Populos ejus, et oves pascuæ ejus;* introite portas ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus: quoniam suavis est Dominus, in æternum misericordia ejus,* et usque in generationem et generationem veritas ejus.

Gloria Patri, &c.

Antiphona. Maria virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Antiphona. In odorem.

Psalmus lxii.

DEUS Deus meus* ad

all the earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know that the Lord is God, he made us and not we ourselves.

His people and the sheep of his pasture, enter into his gates in confession, his courts with hymns, confess ye to him.

Praise his name, because the Lord is sweet, his mercy for ever, and his truth, even from generation to generation.

Glory be to the Father, &c.

The Anthem. The Virgin Mary is taken up into the heavenly chamber, where the King of Kings sits on his starry throne.

The Anthem. We run after the odour.

Psalm lxii.

O GOD my God; to

te de luce vigilo.

Sitivĩt in te anima mea,*
quam multipliciter tibi ca-
ro mea.

In terra, deserta, et in-
via, et inaquosa:* sic in
sancto apparui tibi, ut vi-
derem virtutem tuam, et
gloriam tuam.

Quoniam melior est mi-
sericordia tua super vitas:
*labia mea laudabunt te.

Sic benedicam te in vita
mea:* et in nomine tuo
levabo manus meas.

Sicut adipe et pingue-
dine repleatur anima mea;
et labiis exultationis lau-
dabit os meum.

Si memor fui tui super
stratum meum, in matuti-
nis meditabor in te ;*
quia fuisti adjutor meus.

Et in velamento alarum
tuarum exultabo, adhæsit
anima mea post te ;* me
suscepit dextera tua.

thee I watch from the
morning light.

My soul has thirsted
after thee ; my flesh also
very many ways.

As in the desert land,
and inaccessible and with-
out water ; so in the holy
place have I appeared to
thee, that I might behold
thy strength and thy glory

Because thy mercy is
better than life, my lips
shall praise thee.

So will I bless thee in
my life, and in thy name
I will lift up my hands.

As with marrow and
fatness let my soul be
filled, and my mouth shall
praise with lips of joy.

If I have been mindful
of thee on my bed ; in the
morning I will meditate
on thee ; because thou
hast been my helper.

And under the cover of
thy wings I will rejoice,
my soul has cleaved after
thee ; thy right hand has

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ;* tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo;* quia obstructum est os loquentium iniqua.

Psalmus lxvi.

DEUS misereatur nostri, et benedicat nobis;* illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam;* in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus;* confiteantur tibi populi omnes.

Lætentur et exultent

taken me under its protection.

But they in vain have sought my soul, they shall enter into the lowest parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

But the king shall rejoice in God, all shall be praised that swear on him; because the mouth of those that speak wicked things is stopped.

Psalm lxvi.

GOD have mercy on us and bless us, cause his countenance to shine on us, and have mercy on us.

That we may know thy way on earth, thy salvation in all nations.

Let people, O God, confess to thee, let all people praise thee.

Let nations be glad, and

Gentes;* quoniam judic-
as populos in æquitate,
et Gentes in terra dirigis.

rejoice, because thou judg-
est people with equity,
and directest the nations
on the earth.

Confiteantur tibi populi,
Deus; confiteantur tibi
populi omnes;* terra de-
dit fructum suum.

Let people, O God, con-
fess to thee, let all people
praise thee; the earth has
yielded her fruit.

Benedicat nos Deus,
Deus noster, benedicat
nos Deus;* et metuant
eum omnes fines terræ.

May God, our God,
bless us; may God bless
us, and may all the ends
of the earth fear him.

Gloria Patri, &c.

Glory be to the Father,
&c.

Antiphona. In odorem
unguentorum tuorum cur-
rimus, adolescentulæ di-
lexerunt te nimis.

The Anthem. We run
after the odour of thy
ointment, young virgins
have loved thee exceed-
ingly.

Antiphona. Benedicta
filia.

The Anthem. Thou,
Daughter, art blessed.

Canticum trium puerorum.
Dan. iii.

The Song of the three Chil-
dren. Dan. iii.

BENEDECITE omnia
opera Domini Domino;*
laudate et superexaltate
eum in sæcula.

All the works of the
Lord bless the Lord;
praise and extol him for-
ever.

Benedicite Angeli Do-

Bless the Lord ye an-

mini Domino;* benedicite cœli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino;* benedicite omnes virtutes Domini Domino.

Benedicite sol, et luna Domino;* benedicite stellæ cœli Domino.

Benedicite omnis imber, et ros Domino;* benedicite omnes spiritus Dei Domino.

Benedicite ignis, et æstus Domino;* benedicite frigus, et æstus Domino.

Benedicite rores, et pruina Domino;* benedicite gelu, et frigus Domino.

Benedicite glacies, et nives Domino;* benedicite noctes, et dies Domino.

Benedicite lux, et tenebræ Domino;* benedicite fulgura, et nubes Domino.

Benedicat terra Domi-

gels of the Lord: ye heavens bless the Lord.

All waters that are above the heavens, bless ye the Lord; bless the Lord all ye powers of the Lord.

Sun and moon bless the Lord; stars of heaven bless the Lord.

Showers and dew bless the Lord; all spirits of God bless the Lord.

Fire and heat bless the Lord; cold and summer bless the Lord.

Dews and hoary frost bless the Lord; frost and cold bless the Lord.

Ice and snow bless the Lord; nights and days bless the Lord.

Light and darkness bless the Lord; lightnings and clouds bless the Lord.

Let the earth bless the

num;* laudet, et super-
exaltet eum in sæcula.

Benedicite montes, et
colles Domino;* benedi-
cite universa germinantia
in terra Domino.

Benedicite fontes Do-
mino;* benedicite maria
et flumina Domino.

Benedicite cetæ, et om-
nia, quæ moventur in
aquis, Domino;* benedi-
cite omnes volucres cœli
Domino.

Benedicite omnes bes-
tiæ, et pecora Domino;*
benedicite filii hominum
Domino.

Benedicat Israel Domi-
num;* laudet, et super-
exaltet eum in sæcula.

Benedicite sacerdotes
Domini Domino;* benedi-
cite servi Domini Do-
mino.

Benedicite spiritus, et
animæ justorum Domi-
no;* benedicite sancti, et
humiles corde Domino.

Benedicite Anania, Aza-

Lord; let it praise and ex-
tol him for ever.

Mountains and hills
bless the Lord: all things
that spring in the earth
bless the Lord.

Bless the Lord ye foun-
tains; seas and rivers
bless the Lord.

Whales and all that
move in the waters, bless
the Lord: bless the Lord
all ye fowls of the air.

All beasts and cattle
bless the Lord; sons of
men bless the Lord.

Let Israel bless the
Lord, praise and extol
him for ever.

Priests of the Lord
bless the Lord; servants
of the Lord bless the
Lord.

Spirits and souls of the
just bless the Lord; ye
holy and humble of heart
bless the Lord.

Ananias, Azarius, Mi-

ria, Misael Domino;* laudate et superexaltate eum in sæcula.

Benedicamus Patrem, et Filium cum sancto Spiritu;* laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine in firmamento coeli;* et laudabilis, et gloriosus, et superexaltatus in sæcula.

sael, bless the Lord; praise and extol him for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise and magnify him for ever.

Blessed art thou, Lord, in the firmament of heaven, and praised, and glorified, and extolled for ever.

[The Doxology, or Glory be to the Father, &c. is omitted.]

Antiphona. Benedicta filia tu a Domino: quia per te fructum vitæ communicavimus.

Antiphona. Pulchra es.

The Anthem. Thou, daughter, art blessed of our Lord; for by thee we have partaken of the fruit of life.

The Anthem. Thou art fair.

Psalmus cxlviii.

Psalm cxlviii.

LAUDATE Dominum de coelis;* laudate eum in excelsis.

Laudate eum, omnes Angeli ejus;* laudate eum, omnes virtutes ejus.

PRAISE the Lord from the heavens, praise him in the high places.

Praise him all his angels; praise him all his powers.

Laudate eum, sol et luna : * laudate eum, omnes stellæ, et lumen.

Laudate eum coeli coelorum ; * et quæ omnes, quæ super coelos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt ; * ipse mandavit, et creata sunt

Statuit ea in æternum, et in sæculum sæculi : * præceptum posuit, et non præteribit.

Laudate Dominum de terra ; * dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum ; * quæ faciunt verbum ejus ;

Montes, et omnes colles ; * ligna fructifera, et omnes cedri ;

Bestiæ, et universa pecora ; * serpentes, et volucres pennatæ.

Praise him sun and moon, praise him all ye stars and light.

Praise him, O heavens of heavens, and let the waters that are above the heavens, praise the name of the Lord.

Because he spoke, and they were made ; he commanded, and they were created.

He established them for ever, world without end ; he made a precept and it shall not be annulled.

Praise the Lord from the earth, ye dragons and all depths.

Fire, hail, snow, ice, tempestuous winds, which obey his word.

Mountains and all hills, trees that bear fruit, and all cedars.

Beasts and all cattle ; serpents and winged fowls

Reges terræ, et omnes
populi ; * principes, et om-
nes iudices terræ.

Juvenes, et virgines ;
senes cum junioribus lau-
dent nomen Domini ; *
quia exaltatum est nomen
ejus solius.

Confessio ejus super
coelum et terram ; * et
exaltavit cornu populi sui.

Hymnus omnibus sanc-
tis ejus ; * filiis Israel, po-
pulo appropinquanti sibi.

Kings of the earth, and
all people, princes and all
judges of the earth.

Young men and vir-
gins, the old with the
young ; let them praise
the name of the Lord, be-
cause his name alone is
exalted.

The confession of him
is above heaven and earth,
and he has exalted the
horn of his people.

A hymn to all his saints,
to the sons of Israel, a
people that approaches to
him.

Psalmus cxlix.

Psalm cxlix.

CANTATE Domino
canticum novum ; * laus
ejus in ecclesiis sanctorum.

Lætetur Israel in eo,
qui fecit eum ; * et filii
Sion exultent in rege suo.

Laudent nomen ejus in
choro ; * in tympano, et
psalterio psallant ei ;

SING to the Lord a
new song, let his praise
be in the church of saints.

Let Israel be joyful in
him that made him, and
the children of Sion re-
joice in their King.

Let them praise his
name in choir ; on timbrel
and psalter let them sing
to him.

Quia beneplacitum est
Domino in populo suo;*
et exaltabit mansuetos in
salutem.

Exultabunt sancti in
gloria;* lætabuntur in
cubilibus suis.

Exaltationes Dei gut-
ture eorum;* et gladii an-
cipites in manibus eorum;

Ad faciendam vindic-
tam in nationibus,* incre-
pationes in populis.

Ad alligandos reges eo-
rum in compedibus;* et
nobiles eorum in manicis
ferreis.

Ut faciant in eis judici-
um conscriptum;* gloria
hæc est omnibus sanctis
ejus.

Psalmus cl.

LAUDATE Dominum
in sanctis ejus;* laudate
eum in firmamento virtu-
tes ejus.

Laudate eum in virtuti-
bus ejus;* laudate eum

Because the Lord is
well pleased with his peo-
ple, and he will exalt the
meek to salvation.

The saints shall rejoice
in glory, they shall be
joyful in their beds.

The praise of God shall
be in their mouths, and
two edged swords in their
hands.

To execute revenge on
the nations, chastisements
among the people.

To bind their kings in
fetters, and their nobles in
chains of iron.

That they may execute
on them the judgment
that is written; this glory
is to all his saints.

Psalm cl.

PRAISE the Lord in
his saints; praise him in
the firmament of his
strength.

Praise him in his pow-
er; praise him according

secundum multitudinem
magnitudinis ejus.

Laudate eum in sono
tubæ;* laudate eum in
psalterio, et cithara.

Laudate eum in tympa-
no et choro;* laudate
eum in chordis, et organo.

Laudate eum in cymba-
lis benesonantibus; lau-
date eum in symbalis ju-
bilationis;* omnis spiri-
tus laudet Dominum.

Gloria Patri, &c

Antiphona. Pulchra es
et decora filia Jerusalem;
terribilis ut castorumacies
ordinata.

Capitulum. Cant. 6 c.

VIDERUNT eam filiæ
Sion, et beatissimam præ-
dicaverunt; et reginæ lau-
daverunt eam.

R. Deo gratias.

Hymnus.

O GLORIOSA Virginum,
Sublimis inter sidera,

to the multitude of his
greatness.

Praise him in the sound
of trumpet; praise him on
the psalter and harp.

Praise him on the tim-
brel and in choir; praise
him on strings and organs.

Praise him on well
sounding cymbals; praise
him on cymbals of joy;
let every spirit praise our
Lord.

Glory be to the Father,
&c.

The Anthem. Thou art
fair and comely, O daugh-
ter of Jerusalem, terrible
as an army set in order of
battle.

The Chapter. Cant. 6 c.

THE daughters of Sion
beheld her, and declared
her most blessed, and
queens have praised her.

R. Thanks be to God.

The Hymn.

O MARY, whilst thy
Maker blest

Antiphona. Beata Dei
genitrix.

The Anthem. O blessed
Mother of God.

Canticum Zachariæ.

Luke i.

BENEDICTUS Domi-
nus Deus Israel,* quia
visitavit, et fecit redemp-
tionem plebis suæ:

Et erexit cornu salutis
nobis;* in Domo David
pueri sui.

Sicut locutus est per os
sanctorum,* qui a sæculo
sunt, prophetarum ejus:

Salutem ex inimicis
nostris;* et de manu om-
nium, qui oderunt nos;

Ad faciendam miseri-
cordiam cum patribus nos-
tris;* et memorari testa-
menti sui sancti.

Jusjurandum, quod ju-
ravit ad Abraham patrem
nostrum,* daturum se no-
bis:

Ut sine timore, de ma-

The Song of Zacharias.

Luke i.

BLESSED be the Lord
God of Israel, because he
has visited and wrought
the redemption of his peo-
ple.

And raised up a king-
dom of salvation to us, in
the house of David his
servant.

As he spoke by the
mouth of his holy pro-
phets that are from the
beginning.

Salvation from our ene-
mies, and from the hand
of all that hate us.

To work mercy with
our fathers, and to remem-
ber his holy covenant.

The oath, which he
swore to Abraham our
father that he would grant
himself to us.

That without fear, be-

nu inimicorum nostrorum
liberati* serviamus illi,

In sanctitate, et justitia
coram ipso,* omnibus die-
bus nostris.

Et tu puer, Propheta
Altimissi vocaberis:*præ-
ibis enim ante faciem
Domini parare vias ejus :

Ad dandam scientiam
salutis plebi ejus :* in re-
missionem peccatorum eo-
rum ;

Per viscera misericordiæ
Dei nostri :* in quibus vi-
sitavit nos, oriens ex alto.

Illuminare his, qui in
tenebris, et in umbra mor-
tis sedent ;* ad dirigen-
dos pedes nostros in viam
pacis.

Gloria Patri, &c.

Antiphona. Beata Dei
genitrix Maria, virgo per-
petua, templum Domini,

ing delivered from the
hands of our enemies, we
may serve him,

In holiness and justice
before him all our days.

And thou, child, shalt
be called the Prophet of
the Highest ; for thou
shalt go before the face of
our Lord, to prepare his
ways.

To give knowledge of
salvation to his people,
for remission of their sins.

Through the bowels of
the mercy of our God ; in
which the rising sun from
on high has visited us.

To enlighten them that
sit in darkness, and in the
shadow of death ; to direct
our feet in the way of
peace.

Glory be to the Father,
&c.

The Anthem. O blessed
Mother of God, Mary,
perpetual Virgin, temple,

sacrarium Spiritus Sancti, sola sine exemplo placuisti Domino nostro Jesu Christo; ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis; ut, qui vere eam genetricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum. R. Amen.

of our Lord, the sanctuary of the Holy Ghost, thou alone without example didst please our Lord Jesus Christ; pray for the people, plead in behalf of the clergy, make intercession for the devout female sex.

Lord have mercy on us, Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to them.

Let us pray.

O God, who wouldst have thy Word take flesh in the womb of the blessed Virgin Mary, according to the declaration of the Angel; grant us thy suppliants, that we who truly believe her to be the Mother of God, may find favour with thee, by her intercession; through the same Christ our Lord. R. Amen.

Commemoration of the Saints.

Antiphona. Sancti Dei omnes intercedere dignemini pro nostra omniumque salute. *V.* Lætamini in Domino, et exultate justi. *R.* Et gloriamini omnes recti corde.

The Anthem. All ye saints of God, vouchsafe to make intercession for the salvation of us, and of us all. *V.* Ye just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right in heart.

Oremus.

PROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et om-

Let us pray.

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed apostles Peter and Paul, and of thy other apostles, prevail with thee, to preserve and defend us forever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection; Grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the

nium famulorum tuorum,
in salutis tuæ prosperitate
dispone ; benefactoribus
nostris sempiterna bona
retribue ; et omnibus fide-
libus defunctis requiem
æternam concede. Per
Dominum nostrum Jesum
Christum Filium tuum.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Benedicamus Do-
mino.

R. Deo gratias.

V. Fidelium animæ per
misericordiam Dei requi-
escant in pace. *R.* Amen.

steps, actions, and desires
of us, and all thy servants,
in the way of salvation ;
give eternal blessings to
those who have done good
to us, and everlasting rest
to the faithful departed.
Through the Lord Jesus
Christ thy Son. Amen.

V. Lord hear my prayer.

R. And let my cry
come to thee.

V. Let us bless the
Lord.

R. Thanks be to God.

V. May the souls of the
faithful departed, through
the mercy of God, rest in
peace. *R.* Amen.

V. May the Lord give
us his peace.

R. And life everlasting.
Amen.

☞ Here as also at the end of Complin, p. 31,
one of the Anthems is said kneeling, except on Sun-
days and in Easter time, when they are said stand-
ing, in memory of Christ's Resurrection.

AT PRIME.

Ave Maria, &c.

V. DEUS, in adiutori-
um meum intende.

R. Domine, ad adju-
vandum me festina.

V. Gloria Patri, &c.

R. Sicut erat in prin-
cipio, &c.

Hymnus.

MEMENTO, rerum Con-
ditor,
Nostri quod olim coporis,
Sacrata ab alvo Virginis
Nascendo, formam sump-
seris.

Maria mater gratiæ,
Dulcis Parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Hail Mary, &c.

V. INCLINE unto my
aid, O God.

R. O Lord make haste
to help me.

V. Glory be to the Fa-
ther, &c.

R. As it was in the be-
ginning, &c.

The Hymn.

REMEMBER you, O
gracious Lord,
The eternal God's co-
equal word,
In Virgin's womb a crea-
ture made,
Our nature wore for na-
ture's aid,
O happy Mary, chose to
be
Mother of grace and clem-
ency!
Protect us at the hour of
death,

Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 Cum Patre, et almo Spi-
 ritu,
 In sempiterna sæcula.

Amen.

Antiphona. Assumpta
 est.

Psalmus lii.

DEUS in nomine tuo
 salvum me fac:* et in
 virtute tua judica me.

Deus exaudi orationem
 meam;* auribus percipe
 verba oris mei.

Quoniam alieni insur-
 rexerunt adversum me, et
 fortes quæsierunt animam
 meam;* et non proposue-
 runt Deum ante conspec-
 tum suum.

Ecce enim Deus adju-
 vat me;* et Dominus sus-
 ceptor est animæ meæ.

And bear to Heaven our
 parting breath.

May age to age for ever
 sing

The Virgin's Son and
 Angel's King.

And praise with the ce-
 lestial host

The Father, Son, and
 Holy Ghost.

Amen.

The Anthem. Mary is
 taken up.

Psalm lii.

O GOD, save me by
 thy name, and by thy
 strength judge me.

O God, hear my pray-
 er; with thy ears receive
 the words of my mouth.

Because strangers have
 risen up against me, and
 the strong have sought
 my soul; and they have
 not set God before their
 eyes.

For behold, God helps
 me, and the Lord is the
 protection of my soul.

Averte mala inimicis meis;* et in veritate tua disperde illos.

Voluntarie sacrificabo tibi,* et confitebor nomini tuo, Domine; quoniam bonum est;

Quoniam ex omni tribulatione eripuisti me;* et super inimicos meos desepxit oculus meus.

Gloria Patri, &c.

Turn away the evils to my enemies, and in thy truth destroy them.

I will freely sacrifice to thee, and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation; and mine eyes have looked down upon mine enemies.

Glory be to the Father, &c.

Psalmus lxxxiv.

BENEDIXISTI Domine terram tuam:* avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ;* operuisti omnia peccata eorum.

Mitigasti omnem iram tuam;* avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster;* et averte iram tuam a nobis.

Psalm lxxxiv.

O LORD, thou hast blessed thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God, our Saviour, and turn away thy anger from us.

Nunquid in æternum irasceris nobis? * aut extends iram tuam a generatione in generationem?

Deus tu conversus vivificabis nos; * et plebs tua lætabitur in te.

Ostende nobis Domine misericordiam tuam; * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus; * quoniam loquetur pacem in plebem suam.

Et super sanctos suos; * et in eos, qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius: * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi; * justitia, et pax osculatæ sunt.

Veritas de terra orta est; * et justitia de cœlo prospexit.

Etenim Dominus dabit

Wilt thou be angry with us for ever? or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shall quicken us, and thy people shall rejoice in thee.

Show us, O Lord, thy mercy, and give us thy salvation.

I will hear what the Lord God shall speak in me, because he will speak peace to his people.

And to his saints, and to them that are converted to the heart.

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For the Lord will give

benignitatem ;* et terra plenty, and our land shall
 nostra dabit fructum yield its fruit.
 suum.

Justitia ante eum ambu- Justice shall walk be-
 labit ;* et ponet in via fore him, and set her steps
 gressus suos. in the way.

Gloria Patri, &c.

Glory be to the Father,
 &c.

Psalmus cxvi.

LAUDATE Dominum
 omnes Gentes ;* laudate
 eum omnes populi ;

Quoniam confirmata est
 super nos misericordia
 ejus ;* et veritas Domini
 manet in æternum.

Gloria Patri, &c.

Antiphona. Assumpta
 est Maria in cœlum, gau-
 dent Angeli, laudantes
 benedicunt Dominum.

Capitulum. Cant. 6.

QUÆ est ista, quæ
 progreditur quasi aurora
 consurgens, pulchra ut lu-
 na, electa ut sol, terribilis
 ut castrorum acies ordi-
 nata ?

Psalm cxvi.

PRAISE our Lord all
 Gentiles ;* praise him all
 people.

Because his mercy is
 confirmed on us ; and his
 truth remains for ever.

Glory be to the Father,
 &c.

The Anthem. Mary is
 taken up into heaven ; the
 angels rejoice, and with
 praises bless our Lord.

The Chapter. Cant. 6.

WHO is she, that comes
 forth as the morning ris-
 ing, fair as the moon,
 elect as the sun, terrible
 as the front of an army
 set in order of battle.

R. Deo gratias.

V. Dignare me laudare
te, Virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

Kyrie eleison. Christe
eleison. Kyrie eleison.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

Oremus.

DEUS qui virginalem
aulam beatæ Mariæ, in
qua habitares, eligere dig-
natus es; da quæsumus;
ut sua nos defensione
munitos, jucundos facias
suæ interesse commemo-
rationi. Qui vivis et reg-
nas cum Deo Patre.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

R. Thanks be to God.

V. Vouchsafe that I
may praise thee, O sacred
Virgin.

R. Give me force against
thy enemies.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

V. Lord hear my pray-
er.

R. And let my cry
come to thee.

Let us pray.

O GOD, who wast
pleased to make choice of
the chaste womb of the
blessed Virgin Mary, for
thy abode; grant, we be-
seech thee, that being pro-
tected by the assistance of
her intercession, we may
celebrate her memory with
a spiritual joy: who liveth
and reigneth with God the
Father.

V. Lord hear my prayer.

R. And let my cry
come to thee.

V. Benedicamus Do-
mino.

R. Deo gratias.

V. Fidelium animæ per
misericordiam Dei requi-
escant in pace.

R. Amen.

V. Let us bless the
Lord.

R. Thanks be to God.

V. May the souls of
the faithful, through the
mercy of God, rest in
peace.

R. Amen.

AT THE THIRD HOUR.

Ave Maria, &c.

V. DEUS in adjutori-
um meum intende.

R. Domine, ad adju-
vandum me festina.

Gloria Patri, &c.

Hail Mary, &c.

V. INCLINE unto my
aid, O God.

R. O Lord make haste
to help me.

Glory be to the Father,
&c.

Hymnus.

MEMENTO, rerum con-
ditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis,
Nascendo, formam sump-
seris.

Maria Mater gratiæ.
Dulcis Parens clementiæ,

The Hymn.

REMEMBER you, O
gracious Lord,
The eternal God's co-
equal word,
In virgin's womb a crea-
ture made,
Our nature wore for Na-
ture's aid.

O happy Mary, chose to be,

Tu nos ab hoste protege,
Et mortis hora suscipe.

Mother of grace and clem-
ency!

Protect us at the hour of
death,

And bear to heaven our
parting breath.

May age to age for ever
sing,

The Virgin's Son and an-
gel's king,

And praise with the ce-
lestial host,

The Father, Son, and Ho-
ly Ghost.

Amen.

Jesu, tibi sit gloria,
Qui natus est de Virgine,
Cum Patre, et almo, Spi-
ritu
In sempiterna sæcula.

Amen.

Antiphona. Maria vir-
go.

The Anthem. The Vir-
gin Mary.

Psalmus cxix.

AD Dominum cum tri-
bularer clamavi;* et ex-
audivit me.

Domine, libera animam
meam a labiis iniquis,* et
a lingua dolosa.

Quid detur tibi, aut
quid apponatur tibi* ad
linguam dolosam?

Sagittæ potentis acutæ,*

Psalm cxix.

WHEN I was in tribu-
lation, I cried to the Lord
and he heard me.

Lord deliver my soul
from unjust lips, and from
a deceitful tongue.

What will be given,
or what recompense can
be made for a deceitful
tongue.

The sharp arrows of

cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar;* multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus;* cum loquebar illis, impugnabant me gratis.

Gloria Patri, &c.

Psalmus cxx.

LEVAVI oculos meos in montes,* unde veniet auxilium mihi.

Auxilium meum a Domino,* qui fecit cœlum et terram.

Non det in commotionem pedem tuum,* neque dormitet qui custodit te.

Ecce non dormitabit, neque dormiet,* qui custodit Israel.

the mighty, with coals of desolation.

Woe is me, that my banishment is prolonged; I have dwelt with the inhabitants of Cedar, my soul has long been a stranger.

With them that hated peace, I was peaceable; when I spoke to them they opposed me without cause.

Glory be to the Father, &c.

Psalm cxx.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

Let him not suffer thy foot to be moved; nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps Israel.

Dominus custodit te,
Dominus protectio tua,*
super manum dexteram
tuam.

Per diem sol non uret
te,* neque luna per noc-
tem.

Dominus custodit te ab
omni malo;* custodiat
animam tuam Dominus.

Dominus custodiat in-
troitum tuum, et exitum
tuum;* ex hoc nunc, et
usque in sæculum.

Gloria Patri, &c.

The Lord keeps thee,
the Lord is thy protection
on thy right hand.

By day the sun shall
not burn thee, nor the
moon by night.

The Lord keeps thee
from all evil, may the
Lord keep thy soul.

Let the Lord keep thy
coming in, and thy going
out; from henceforth, now
and for ever.

Glory be to the Father,
&c.

Psalmus cxxi.

LÆTATUS sum in
his, quæ dicta sunt mihi;*
in domum Domini ibimus.

Stantes erant pedes nos-
tri,* in atriis tuis Jerusa-
lem

Jerusalem, quæ ædifica-
tur ut civitas;* cujus par-
ticipatio ejus in idipsum.

Illuc enim ascenderunt

Psalm cxxi.

I REJOICED at those
things which were said to
me; we shall go into the
house of the Lord.

Our feet were standing
in thy courts, O Jerusa-
lem.

Jerusalem, which is
built as a city, whose in-
habitants are united to-
gether.

For thither did the tribes

tribus, tribus Domini;* testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in iudicio,* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem;* et abundantia diligentibus te.

Fiat pax in virtute tua;* et abundantia in turribus tuis.

Propter fratres meos, et proximos meos,* loquebar pacem de te;

Propter domum Domini Dei nostri;* quæsiui bona tibi.

Gloria Patri, &c.

Antiphona. Maria virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Capitulum. Eccli. 24.

Et sic in Sion firmata

ascend, the tribes of the Lord, the testimony of Israel; to praise the name of the Lord.

Because seats sat there in judgments, seats upon the house of David.

Ask the things that are for the peace of Jerusalem, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours, I spoke peace of thee.

For the house of the Lord our God I have sought good things for thee.

Glory be to the Father, &c.

The Anthem. The Virgin Mary is taken up to the heavenly chamber, in which the King of kings sits on his starry throne.

The Chapter. Eccles. 24.

And so in Sion was I

sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

R. Deo gratias.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate foecunda, humano generi præmia præstitisti; tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate.

established, and in the holy city likewise I rested, and my power was in Jerusalem.

R. Thanks be to God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

O GOD, who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind, the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son; who liveth and reigneth in one.

*R. Amen.**V. Domine exaudi orationem meam.**R. Et clamor meus ad te veniat.**V. Benedicamus Domino.**R. Deo gratias.**V. Fidelium animæ per misericordiam Dei requiescant in pace. R. Amen.**R. Amen.**V. Lord, hear my prayer.**R. And let my cry come to thee.**V. Let us bless the Lord.**R. Thanks be to God.**V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.*

AT THE SIXTH HOUR.

*Ave Maria, &c.**V. DEUS in adjutorium meum intende.**R. Domine ad adjuvandum me festina.**Gloria Patri, &c.**Hail Mary, &c.**V. INCLINE unto my aid, O God.**R. O Lord make haste to help me.**Glory be to the Father, &c.**Hymnus.**MEMENTO, rerum Conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis**The Hymn.**REMEMBER you, O
gracious Lord,
The eternal God's co-
equal word,*

Nascendo, formam sumpseris.

Maria mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu.

In sempiterna sæcula.

Amen.

Antiphona. In odorem.

Psalmus cxxii.

AD te levavi oculos
meos,* qui habitas in
cœlis.

Ecce sicut oculi servo-

In Virgin's womb a creature made,

Our nature wore for Nature's aid.

O happy Mary, chose to be

Mother of grace and clemency!

Protect us at the hour of death,

And bear to heav'n our parting breath,

May age to age for ever sing

The Virgin's Son, and angel's king,

And praise with the celestial host,

The Father, Son, and Holy Ghost.

Amen.

The Anthem. We run after the odour.

Psalm cxxii.

TO thee have I lifted
up my eyes; who dwellest
in the heavens.

Behold, as the eyes of

rum : * in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ ; * ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri : * quia multum repleti sumus despectione :

Quia multum repleta est anima nostra ; * opprobrium abundantibus, et despectio superbis.

Gloria Patri, &c.

Psalmus cxxiii.

NISI quia Dominus erat in nobis, dicat nunc Israel : * nisi quia Dominus erat in nobis.

Cum exurgerent homines in nos, * forte vivos deglutissent nos.

Cum irascetur furor eorum in nos, * forsitan

servants, are on the hands of their masters ;

As the eyes of the hand-maid, on the hands of her mistress ; so are our eyes on the Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, because we are overwhelmed with contempt.

Because our soul is overwhelmed : being an object of reproach to such as abound, and of contempt to the proud.

Glory be to the Father, &c.

Psalm cxxiii.

BUT that the Lord was with us, let Israel now say, but that the Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps

aqua absorbuisset nos.

the waters had swallowed us up.

Torrentem pertransivit anima nostra ;* forsitan pertransisset anima nostra aquam intolerabilem.

Our soul has passed through a torrent, perhaps our soul has passed through an intolerable water.

Benedictus Dominus,* qui non dedit nos in captionem dentibus eorum.

Blessed be the Lord, who has not given us for a prey to their teeth.

Anima nostra sicut passer erepta est* de laqueo venantium :

Our soul as a sparrow, is delivered from the snare of the fowlers.

Laqueus contritus est,* et nos liberati sumus.

The snare is broken, and we are delivered.

Adjutorium nostrum in nomine Domini,* qui fecit coelum et terram.

Our help is in the name of the Lord, who made heaven and earth.

Gloria Patri, &c.

Glory be to the Father, &c.

Psalmus cxxiv.

Psalm cxxiv.

QUI confidunt in Domino, sicut mons Sion :* non commovebitur in æternum, qui habitat in Jerusalem.

THEY that trust in the Lord, are as Mount Sion ; he shall not be moved for ever that dwells in Jerusalem.

Montes in circuitu ejus : *et Dominus in circuitu populi sui, ex hoc nunc, et

Mountains round about it, and the Lord round about his people, from

usque in sæculum.

Quia non relinquet Dominus virgam peccatorum super sortem justorum ;* ut non extendant justi ad iniquitatem manus suas.

Benefac Domine bonis,
*et rectis corde.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem :* pax super Israel.

Gloria Patri, &c.

Antiphona. In odorem unguentorum tuorum currimus, adolescentulæ dilexerunt te nimis.

Capitulum. Eccli. 24.

ET radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea.

henceforth, now, and for ever.

Because the Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But the Lord will lead out those that decline to perverse ways, with them that work iniquity, that peace may be upon Israel.

Glory be to the Father,
&c.

The Anthem. We run after the odour of thy ointments; young virgins have loved thee exceedingly.

The Chapter. Eccles. 24.

I HAVE taken root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

R. Deo gratias.

V. Benedicta tu in mulieribus.

R. Et benedictus fructus ventris tui.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Dominum nostrum Jesum Christum Filium tuum.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domine.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

STRENGTHEN us, O God of Mercy, against all our weakness, and grant that we who celebrate the memory of the blessed Virgin Mary, Mother of our Lord, may by the assistance of her prayers, forsake all our iniquities: through the same Jesus Christ our Lord, &c.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ per
misericordiam Dei requi-
escant in pace. *R.* Amen.

V. May the souls of the
faithful departed, through
the mercy of God, rest in
peace. *R.* Amen.

AT THE NINTH HOUR.

Ave Maria, &c.

Hail Mary, &c.

V. Deus in adjutorium
meum intende.

V. Incline to my aid,
O God.

R. Domine, ad adju-
vandum me festina.

R. O Lord, make haste
to help me.

V. Gloria Patri, &c.

V. Glory be to the Fa-
ther, &c.

Hymnus.

The Hymn.

MEMENTO, rerum Con-
ditor.

REMEMBER you, O
gracious Lord,

Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sump-
seris.

The Eternal God's co-
equal word,
In Virgin's womb a crea-
ture made,
Our nature wore for na-
ture's aid.

Maria mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege
Et mortis hora suscipe.

O happy Mary, chose to
be,
Mother of grace and clem-
ency;

Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 Cum Patre, et almo Spi-
 ritu
 In sempiterna sæcula.

Amen.

Antiphona. Pulchra est.

Psalmus cxxv.

IN convertendo Domi-
 nus captivitatem Sion:*
 facti sumus sicut conso-
 lati.

Tunc repletum est gau-
 dio os nostrum: *et lin-
 gua nostra exultatione.

Tunc dicent inter Gen-
 tes:* Magnificavit Domi-
 nus facere cum eis.

Magnificavit Dominus

Protect us at the hour of
 death,
 And bear to Heaven our
 parting breath.
 May age to age for ever
 sing,
 The Virgin's Son and an-
 gel's king,
 And praise with the ce-
 lestial host
 The Father, Son, and
 Holy Ghost.

Amen.

The Anthem. Thou art
 fair.

Psalm cxxv.

WHEN the Lord turn-
 ed back the captivity of
 Sion, we were made as
 men comforteth.

Then was our mouth
 replenished with joy, and
 our tongue with joyful-
 ness.

Then shall they say
 among the Gentiles, the
 Lord has done great
 things for them.

The Lord has done

facere nobiscum; *facti
sumus lætantes.

Converte, Domine, capti-
vitatē nostram, *sicut
torrens in austro.

Qui seminant in lacry-
mis, *in exultatione me-
tent.

Euntes ibant et flebant,
mittentes semina sua.

Venientes autem veni-
ent cum exultatione, *por-
tantes manipulos suos.

Gloria Patri, &c.

great things for us, we
are joyful.

Turn our captivity, O
Lord, as a torrent in the
south.

They that sow in tears
shall reap in joyfulness.

Going out they went,
and wept; casting their
seed.

But returning, they shall
come with joyfulness, car-
rying their sheaves.

Glory be to the Father,
&c.

Psalmus cxxvi.

NISI Dominus ædifica-
verit domum, *in vanum
laboraverunt qui ædifi-
cant eam.

Nisi Dominus custodie-
rit civitatem, *frusta vigi-
lat qui custodit eam.

Vanum est vobis ante
lucem surgere: * surgite
postquam sederitis, qui
manducatis panem do-
loris.

Cum dederit dilectis

Psalm cxxvi.

IF the Lord build not
the house, they have la-
boured in vain that build
it.

If the Lord keeps not
the city, he watches in
vain that keeps it.

It is in vain for you to
rise before light: rise af-
ter we have sat, you who
eat the bread of sorrow.

When he shall give

uis somnum : * ecce hereditas Domini filii ; merces, fructus ventris.

Sicut sagittæ in manu potentis : * ita filii excusorum.

Beatus vir qui implevit desiderium suum ex ipsis : * non confundetur cum loquetur inimicis suis in porta.

Gloria Patri, &c.

Psalmus cxxvii.

BEATI omnes, qui timeant Dominum : * qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis ; * beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, * in lateribus domus tuæ.

Filii tui sicut novellæ

sleep to his beloved, behold children are an inheritance from the Lord : and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them ; he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

Psalm cxxvii.

BLESSED are all that fear the Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands. blessed art thou, and it shall be well with thee.

Thy wife is as a plentiful vine on the sides of thy house.

Thy children as young

olivarium, * in circuitu
mensæ tuæ.

Ecce sic benedicetur
homo,* qui timet Domi-
num.

Benedicat tibi Dominus
ex Sion; * et videas bona
Jerusalem omnibus die-
bus vitæ tuæ.

Et videas filios filiorum
tuorum, * pacem super
Israel.

Gloria Patri, &c.

Antiphona. Pulchra es,
et decora, filia Jerusalem:
terribilis ut castrorum
facies ordinata.

Capitulum. Eccli. 24.

IN plateis sicut cinna-
momum, et balsamum aro-
matizans odorem dedi:
quasi myrrha electa dedi
suavitatem odoris.

R. Deo gratias.

V. Post partum virgo

plants of olive-trees round
about thy table.

Behold, so shall the
man be blessed that fears
the Lord.

Let the Lord bless thee
out of Sion, and mayest
thou see the good things
of Jerusalem all the days
of thy life.

Mayest thou also see
thy children's children;
peace on Israel.

Glory be to the Father,
&c.

The Anthem. Thou art
fair and comely, O Daugh-
ter of Jerusalem; terrible
as the front of an army
set in order of battle.

The Chapter. Eccles. 24.

I GAVE an odour of
cinnamon, and as an aro-
matic balm in the streets,
as chosen myrrh have I
given the sweetness of
odour.

R. Thanks be to God.

V. Thou didst remain

inviolata a permansisti.

R. Dei genitrix intercede pro nobis.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

FAMULORUM tuorum, quæsumus Domine, delictis ignosce : ut qui tibi placere de actibus nostris non valemus, genitricis Filii tui Domini nostri intercessione salvemur. Qui tecum vivit, et regnat in unitate.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

an inviolate virgin after thy child-bearing.

R. O Mother of God make intercession for us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

O LORD, we beseech thee, forgive the offences of thy servants, that we who are not able to please thee by our own acts, may be saved by the intercession of the mother of thy Son ; through the same Jesus Christ thy Son our Lord, who liveth and reigneth one God with Thee and the Holy Ghost, world without end. *R.* Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

THE
OFFICE FOR THE DEAD.

VESPERS.

Antiphona. Placebo.

Anthem. I will please.

Psalm cxiv.

DILEXI quoniam ex-
audiet Dominus : vocem
orationis meæ.

Quia inclinavit aurem
suam mihi : et in diebus
meis invocabo.

Circumdederunt me do-
lores mortis ; et pericula
infernî invenerunt me.

Tribulationem et dolo-
rem inveni ; et nomen
Domini invocavi.

O Domine, libera ani-
mam meam ; misericors
Dominus, et justus ; et
Deus noster miseretur.

Custodiens parvulos Do-

I HAVE loved, be-
cause the Lord will hear
the voice of my prayer.

Because he has inclined
his ear to me, and in my
days I will call to him.

The sorrows of death
have surrounded me ; and
the dangers of hell are
come upon me.

I have found tribulation
and sorrow ; and I have
invoked the name of the
Lord.

O Lord deliver my
soul : the Lord is merci-
ful and just : and our God
shows mercy.

The Lord keeps the lit-

minus; humiliatus sum,
et liberavit me.

Converte, anima mea,
in requiem tuam; quia
Dominus beneficit tibi.

Quia eripuit animam
meam de morte: oculos
meos a lacrymis, pedes
meos a lapsu.

Placebo Domino in re-
gione vivorum,

Requiem æternam dona
eis Domine:

Et lux perpetua luceat
eis.

Ant. Placebo Domino
in regione vivorum.

Ant. Heu mihi, Domine,
quia incolatus meus pro-
longatus est.

tle ones; I was humbled
and he delivered me.

Return, my soul, into
thy rest; because the Lord
has done good to thee.

Because he has deliv-
ered my soul from death;
my eyes from tears, and
my feet from slipping.

I will please the Lord
in the land of the living.

Grant them eternal rest,
O Lord:

And let perpetual light
shine on them.

Ant. I will please the
Lord in the land of the
living.

Ant. Woe is me, O
Lord, that my abode is
prolonged.

Psalm cxix.

AD Dominum, cum tri-
bularer, clamavi: et ex-
audivit me.

Domine libera animam
meam a labiis iniquis: et
a lingua dolosa.

Quid detur tibi, aut quid

WHEN I was in tribu-
lation, I cried to the Lord;
and he heard me.

O Lord, deliver my soul
from unjust lips, and from
a deceitful tongue.

What is to be given to

apponatur tibi; ad linguam dolosam?

Sagittæ potentis acutæ; cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est, habitavi cum habitantibus Cedar; multum incolatus fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.

Requiem æternam, &c.

Ant. Heu mihi, Domine, quia incolatus meus prolongatus est.

Ant. Dominus custodit te ab omni malo; custodiat animam tuam Dominus.

thee, or what is to be added to thee: to a deceitful tongue?

The sharp arrows of the mighty: with coals of desolation.

Woe is me, that my abode is prolonged. I have dwelt with the inhabitants of Cedar; my soul has been long a sojourner.

I was peaceable with those that hated peace; when I spoke to them, they insulted me for no reason.

Grant them eternal rest &c.

Anth. Woe is me, O Lord, that my abode is prolonged.

Anth. The Lord preserve thee from all evil; may the Lord keep thy soul.

Psalm cxx.

LEVAVI oculos meos in montes: unde veniet I LIFTED up my eyes to the mountains; from

auxilium mihi. !

Auxilium meum a Domino ; qui fecit cœlum et terram.

Non det in commotionem pedem tuum ; neque dormitet, qui custodit te.

Ecce non dormitabit, neque dormiet : qui custodit Israel.

Dominus custodit te, Dominus protectio tua ; super manum dexteram tuam.

Per diem sol non uret te ; neque luna per noctem.

Dominus custodit te ab omni malo : custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum ; ex hoc nunc, et usque in sæculum.

Requiem æternam, &c.

Ant. Dominus custodit te ab omni malo ; custo-

whence my help will come.

My help is from the Lord ; who made heaven and earth.

May he not suffer thy foot to stagger ; and may he not slumber that keeps thee.

Lo, he will not slumber nor sleep ; that keeps Israel.

Our Lord keeps thee, our Lord is thy protection ; on thy right hand.

The sun shall not burn thee by day ; nor the moon by night.

The Lord preserveth thee from all evil ; may the Lord keep thy soul.

May the Lord keep thy coming in, and thy going out ; from henceforth, now, and for ever.

Grant them eternal rest, &c.

Anth. The Lord preserve thee from all evil

diat animam tuum Dominus.

Ant. Si iniquitates observaveris Domine ; Domine, quis sustinebit ?

may the Lord keep thy soul.

Anth. If thou wilt observe iniquities, O Lord ; Lord, who shall bear it ?

Psalm cxxix.

DE profundis clamavi ad te Domine, Domine exaudi vocem meam.

Fiant aures tuæ intendentes ; in vocem deprecationis meæ.

Si iniquitates observaveris Domine ; Domine, quis sustinebit ?

Quia apud te propitiatio est : et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus ; speravit anima mea in Domino.

A custodia matutina usque ad noctem ; speret Israel in Domino.

Quia apud Dominum misericordia ; et copiosa apud eum redemptio.

Et ipse redimet Israel

FROM the depths I have cried unto thee, O Lord, Lord hear my voice.

Let thy ears be attentive ; to the voice of my petition.

If thou wilt observe iniquities, O Lord ; Lord who shall sustain it ?

Because with thee is propitiation ; and for thy law I have expected thee, O Lord.

My soul has relied on his word ; my soul has hoped in the Lord.

From the morning watch even until night ; let Israel hope in the Lord.

Because with the Lord there is mercy ; and with him plentiful redemption.

And he will redeem Is-

ex omnibus iniquitatibus
ejus.

Requiem æternam, &c.

Ant. Si iniquitates ob-
servaveris Domine ; Do-
mine quis sustinebit ?

Ant. Opera manuum,
tuarum, Domine, ne des-
picias.

rael; from all his iniqui-
ties.

Grant him eternal rest,
&c.

Anth. If thou wilt ob-
serve iniquities Lord ;
Lord, who shall bear it ?

Anth. Despise not, O
Lord, the works of thy
hands.

Psalm cxxxvii.

CONFITEBOR tibi Do-
mine in toto corde meo ;
quoniam audisti verba oris
mei.

In conspectu angelorum
psallam tibi ; adorabo ad
templum sanctum tuum,
et confitebor nomini tuo.

Super misericordia tua,
et veritate tua ; quoniam
magnificasti super omne,
nomen sanctum tuum.

In quacumque die invo-
cavero te, exaudi me ;
multiplicabis in anima
mea virtutem.

Confiteantur tibi, Do-

I WILL confess thee,
O Lord, with all my
heart ; because thou hast
heard the words of my
mouth.

In the sight of angels I
will sing to thee ; I will
adore in thy holy temple,
and confess thy name.

For thy mercy, and thy
truth ; because thou hast
magnified thy holy name
above every thing.

In what day soever I
shall call to thee, hear
me ; thou wilt increase
strength in my soul.

Let all kings of the

mine, omnes reges terræ;
quie audierunt omnia ver-
ba oris tui.

Et cantent in viis Domi-
ni; quoniam magna est
gloria Domini.

Quoniam excelsus Do-
minus, et humilia respicit:
et alta a longe cognoscit.

Si ambulavero in medio
tribulationis vivificabis
me; et super iram inimi-
corum meorum extendisti
manum tuam, et salvum
me fecit dextera tua.

Dominus retribuet pro
me; Domine misericordia
tua in sæculum; opera
manuum tuarum ne des-
picias.

Requiem æternam, &c.

Ant. Opera manuum
tuarum, Domine, ne despi-
cias.

V. Audivi vocem de
cælo dicentem mihi;

earth confess thee, O Lord,
for they have heard all the
words of thy mouth.

And let them sing in
the ways of our Lord; be-
cause the glory of the
Lord is great.

Because the Lord is
high, and he beholds the
low things and the high
things he knows afar off.

If I shall walk in the
midst of trouble, thou
wilt enliven me; and upon
the wrath of my enemies
thou hast stretched thy
hand, and thy right hand
has saved me.

The Lord will repay
for me; thy mercy, O
Lord, is for ever; despise
not the works of thy
hands.

Grant them eternal rest,
&c.

Ant. Despise not, O
Lord, the works of thy
hands.

V. I heard a voice from
heaven saying to me;

R. Beati mortui qui in Domino moriuntur.

R. Blessed are the dead that die in the Lord.

Ant. Omne quod dat mihi pater ad me veniet, et eum qui venit ad me non ejiciam foras.

Anth. All that my Father gives me shall come to me, and him that comes to me I will not cast out.

For the Magnificat see page 21.

Psalm cxlv.

LAUDA, anima mea, Dominum; laudabo Dominum in vita mea; psallam Deo meo quamdiu fuero.

PRAISE the Lord, O my soul; I will praise the Lord while I live; I will sing to my God as long as I have being.

Nolite confidere in principibus; in filiis hominum, in quibus non est salus.

Trust not in princes; in the sons of men, in whom there is no salvation.

Exhibit spiritus ejus, et revertetur in terram suam; in illa die peribunt mnes cogitationes eorum.

His spirit shall go forth, and he shall return into his earth; in that day all their thoughts shall perish.

Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius; qui fecit coelum et terram, mare, et omnia quæ in eis sunt.

Blessed is he whose helper is the God of Jacob; his hope is in the Lord his God, who made heaven and earth, the sea, and all that are in them.

Qui custodit veritatem

Who keeps truth for

in sæculum, facit iudicium
injuriæ patientibus; dat
escam esurientibus.

Dominus solvit compe-
ditos: Dominus illumi-
nat cæcos.

Dominus erigit elisos;
Dominus diligit justos.

Dominus custodit adve-
nas, pupillum et viduam
suscipiet; et vias pecca-
torum disperdet.

Regnabit Dominus in
sæcula, Deus tuus, Sion;
in generationem et gene-
rationem.

Requiem æternam, &c.

V. A porta inferi.

R. Erue Domine ani-
mas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi ora-
tionem meam.

ever, does justice for them
that suffer wrong; gives
food to the hungry.

The Lord looses the
fettered; the Lord en-
lightens the blind.

The Lord lifts up the
bruised; the Lord loves
the just.

The Lord keeps the
strangers; he will receive
the orphan and widow;
and the ways of sinners
he will destroy.

The Lord will reign
for ever; thy God, O
Sion, from generation to
generation.

Grant them eternal rest,
&c.

V. From the gates of
hell.

R. Deliver their souls,
O Lord.

V. May they rest in
peace.

R. Amen.

V. O Lord hear my
prayer.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit

A Prayer said after the Departure of a Sodalist.

ABSOLVE, quæsumus, Domine, animam famuli tui (*vel* famulæ tuæ) N. uti defunctus (*vel* defuncta sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge; per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world he (*or* she) may live to thee; and whatever he (*or* she) has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness; thro' our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

For a Father and Mother deceased.

DEUS, qui nos patrem et matrem honorare præcipisti, miserere clemen-

O GOD, who hast commanded us to honor our father and mother,

ter animabus patris et matris meæ, eorumque peccata dimitte, meque eos in æternæ charitatis gaudio fac videre; per Dominum nostrum, &c.

have compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss; thro', &c.

For sodalists departed.

INCLINA, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur; ut animas famulorum tuorum, quas de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas; et sanctorum tuorum jubeas esse consortes; per Dominum nostrum, &c.

INCLINE, O Lord, thy ear to my prayers, in which we humbly beseech thy mercy; that thou wouldst place the souls of thy servants, which thou hast caused to depart from this world into the region of peace and light; and unite them in the fellowship of thy saints; thro', &c.

For Brethren, Relations, and Benefactors.

DEUS veniæ largitor et humanæ salutis amator; quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata

O GOD, the giver of pardon, and lover of human salvation, we beseech thy clemency to grant that the brethren relations, and benefactors of our congregation, who are depart-

Maria semper virgine intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas: per Dominum nostrum, &c.

ed this world, may, by the intercession of the blessed Mary, ever virgin, and of all thy saints, attain to the fellowship of eternal beatitude; thro', &c.

For the Dead in General.

FIDELIUM Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.— Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants, men and women, the remission of all their sins; that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. Grant them eternal rest, O Lord.

R. And let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

AT MATINS.

The following Invitatory is recited on All-Souls Day, and as often as the three Nocturns are said. At other times it is omitted, and the Office begins with the Anthem of the Psalms of the Nocturn.

THE INVITATORY.

Regem cui omnia vivunt,
venite adoremus.

Come, let us adore the king, to whom all things live.

*Regem cui omnia vivunt
venite adoremus.*

Come, let us adore the king, to whom all things live.

Psalm xciv.

VENITE exultemus
Domino, jubilemus Deo
salutari nostro; præoccupemus
faciem ejus in confessione,
et in psalmis jubilemus ei.

COME, let us rejoice
in the Lord, let us make
a joyful noise to God our
Saviour; let us approach
his presence in confession,
and let us sing joyfully in
psalms to him.

*Regem cui omnia vivunt,
venite adoremus.*

*Come, let us adore the
King, to whom all things
live.*

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos ; quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ ; et altitudines montium ipse conspicit.

Venite adoremus.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus ; Venite adoremus, et procidamus ante Deum ; ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster ; nos autem populus ejus, et oves pascuæ ejus.

Regem cui omnia vivunt, venite adoremus.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto ; ubi tentaverunt me patres vestri, probaverunt, et vi-

Because the Lord is a great God, and a great King above all gods ; because the Lord repels not his people, for in his hands are all the bounds of the earth ; and he beholds the heights of the mountains.

Come, let us adore.

Because the sea is his, and he made it, and his hands formed the dry land ; come let us adore, and fall down before God ; let us lament before the Lord that made us ; because he is the Lord our God ; and we are his people, and the sheep of his pasture.

Come, let us adore the King, to whom all things live.

To-day, if you will hear his voice, harden not your hearts as in the provocation, according to the day of temptation in the wilderness ; where your fathers tempted me, they

derunt opera mea.

proved, and saw my works.

Venite adoremus.

Come, let us adore.

Quadraginta annis proximus fui generationi huic, et dixi, semper hi errant corde; ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Forty years was I nigh to this generation, and said, they always err in their hearts; and have not known my ways, to whom I swore in my wrath, that they should not enter into my rest.

Regem cui omnia vivunt, venite adoremus.

Come, let us adore the King, to whom all things live.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Grant them eternal rest, O Lord, and let perpetual light shine on them.

Venite adoremus.

Come, let us adore.

Regem cui omnia vivunt, venite adoremus.

Come, let us adore the King, to whom all things live.

IN THE FIRST NOCTURN.

On Monday and Thursday.

Ant. Dirige, Domine,
&c.

Anth. Direct, O Lord.
&c.

Psalm v.

VERBA mea auribus

GIVE ear, O Lord, &c

percipe, Domine; intellige clamorem meum.

Intende voci orationis meæ; Rex meus, et Deus meus.

Quoniam ad te orabo; Domine, mane exaudies vocem meam.

Mane astabo tibi et videbo; quoniam non Deus volens iniquitatem tu es.

Neque habitabit juxta te malignus; neque permanebunt iniqui ante oculos tuos.

Odisti omnes qui operantur iniquitatem; perdes omnes, qui loquuntur mendacium.

Virum sanguineum, et dolosum abominabitur Dominus; ego autem in multitudine misericordiæ tuæ.

Introibo in domum tuam, adorabo ad templum sanctum tuum, in timore tuo.

Domine deduc me in

my words; hearken to my cry.

Attend to the voice of my prayer; my King and my God.

Because I will pray to thee; O Lord, in the morning thou wilt hear my voice.

In the morning I will stand by thee and will see; for thou art not a God that willest iniquity.

Neither shall the wicked dwell near thee nor the unjust abide before thy eyes.

Thou hatest all that work iniquity; thou wilt destroy all those that speak lies.

The bloody and deceitful man our Lord will abhor; but I, in the multitude of thy mercies,

Will enter into thy house; I will adore at thy holy temple, in thy fear.

Conduct me, O Lord,

Justitia tua; propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas; cor eorum vanum est.

Sepulchrum patens est gutter eorum, linguis suis dolose agebant, judica illos, Deus.

Decidant à cogitationibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te, æternum exultabunt; et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ, coronasti nos.

Requiem æternam, &c.

in thy justice; because of my enemies, direct my way in thy sight.

Because there is no truth in their mouth: their heart is vain.

Their throat is a gaping sepulchre, they dealt deceitfully with their tongues, judge them, O God.

Let them fail in their designs, according to the multitude of their impieties expel them, for they have provoked thee, O Lord.

And let all be glad that hope in thee, they shall rejoice for ever; and thou wilt dwell in them.

And all that love thy name shall glory in thee, because thou wilt bless the just.

Lord, as with a shield of thy good-will, thou hast crowned us.

Grant them eternal rest, &c.

Ant. Dirige, Domine, *Ant.* Direct, O Lord
Deus meus, in conspectu my God, my steps in th
tuo, viam meam. sight.

Ant. Convertere, Do- *Ant.* Turn, O Lord.
mine.

Psalm vi.

DOMINE, ne in furore LORD, rebuke me not
tuo arguas me, neque in in thy fury, nor chastise
ira tua corripas me. me in thy wrath.

Miserere mei, Domine, Have mercy on me, O
quoniam infirmus sum ; Lord, because I am in-
sana me Domine quoniam firm ; heal me, O Lord,
conturbata sunt ossa mea. because my bones are
disordered.

Et anima mea turbata And my soul is very
est valde : sed tu Domine much troubled ; but thou,
usquequo ? O Lord, how long ?

Convertere, Domine, et Turn, O Lord, and de-
eripe animam meam ; sal- liver my soul ; save me
vum me fac propter mise- for thy mercies sake.
ricordiam tuam.

Quoniam non est in Because there is none
morte, qui memor sit tui ; in death, that is mindful
in inferno autem quis con- of thee : and in hell who
fitebitur tibi ? will confess thee ?

Laboravi in gemitu I have laboured in my
meo, lavabo per singulas sighing, every night I will
noctes lectum meum ; wash my bed ; I will
lacrymis meis stratum water my couch with my
meum rigabo. tears.

Turbatus est à furore
oculus meus; inveteravi
inter omnes inimicos me-
os.

Discedite à me omnes
qui operamini iniquitat-
em; quoniam exaudivit
Dominus vocem fletus mei,

Exaudivit Dominus de-
precationem meam, Do-
minus, orationem meam
suscepit.

Erubescant et contur-
bentur vehementer omnes
inimici mei; convertantur
et erubescant valde velo-
citer.

Requiem æternam, &c.

Ant. Convertere, Do-
mine, et eripe animam
meam; quoniam non est
in morte, qui memor sit
tui.

Ant. Nequando rapiat.

My eye is troubled with
fury; I am grown old
among all enemies.

Depart from me, all ye
that work iniquity: be-
cause the Lord has heard
the voice of my weeping.

The Lord has heard my
petition; the Lord has
received my prayer.

Let all my enemies
blush, and be troubled ex-
ceedingly; let them be
turned back and ashamed
very speedily.

Grant them eternal rest,
&c.

Anth. Turn, O Lord,
and deliver my soul; for
there is none in death
who will be mindful of
thee.

Anth. Lest at any time.

Psalm vii.

DOMINE Deus meus
in te speravi; salvum me

O LORD my God, I
have hoped in thee: save

face omnibus persequen-
tibus me, et libera me.

Ne quando rapiat ut leo
animam meam; dum non
est qui redimat, neque
qui salvum faciat.

Domine, Deus meus, si
feci istud; si est iniquitas
in manibus meis;

Si reddidi retribuenti-
bus mihi mala; decidam
merito ab inimicis meis
inanis.

Persequatur inimicus
animam meam, et compre-
hendat, et conculcet in
terra vitam meam; et glo-
riam meam in pulverem
deducat.

Exurge Domine in ira
tua; et exaltare in finibus
inimicorum meorum.

Et exurge, Domine, De-
us meus in procepto quod
mandasti; et synagoga
populorum circumdabit
te.

Et propter hanc in al-
tum regredere; Dominus
judicat populos.

me from all that persecute
me, and deliver me.

Lest at any time he
snatch away my soul as a
lion; whilst there is none
to redeem, nor to save it.

O Lord my God, if I
have done this; if there
be iniquity in my hands;

If I have repaid to them
that returned the evils;
let me deservedly fall
empty before my enemies.

Let the enemy perse-
cute my soul, and seize it
and tread down my life
on the earth; and bring
down my glory into dust.

Arise, O Lord, in thy
wrath; and be exalted in
the borders of my enemies.

And arise, O Lord my
God, in the precept which
thou hast commanded;
and an assembly of peo-
ple shall encompass thee.

And for this return on
high; the Lord judges
the people.

Judica me, Domine, secundum justitiam meam; et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum: scrutans corda et renes, Deus.

Justum adjutorium meum a Domino; qui salvos facit rectos corde.

Deus judex justus, fortis, et patiens; numquid irascitur per singulos dies?

Nisi conversi fueritis gladium suum vibrabit; arcum suum tetendit, et paravit illum.

Et in eo paravit vasa mortis; sagittas suas ardentibus effecit.

Ecce parturit injustitiam; concepit dolorem, et peperit iniquitatem.

Lacum aperuit et effodit eum; et incidit in fo-

Judge me, O Lord, according to my justice; and according to my innocence upon me.

The wickedness of sinners shall be consumed, and thou wilt direct the just; who searchest the hearts and reins, O God.

My just help is from the Lord; who saves the right of heart.

God is a just judge, strong and patient; is he angry every day?

Except ye be converted, he will shake his sword; he has bent his bow, and prepared it.

And in it he has prepared weapons of death; he has made his arrows with fiery points.

Behold he has bred with injustice; he has conceived sorrow, and brought forth iniquity.

He has opened a pit and digged it up; and he

veam quam fecit.

Convertetur dolor ejus
in caput ejus; et in verti-
cem ipsius iniquitas ejus
descendet.

Confitebor Domino se-
cundum justitiam ejus;
et psallam nomini Domini
altissimi.

Requiem eternam, &c.

Ant. Ne quando rapiat
ut leo animam meam, dum
non est qui redimat, neque
qui salvum faciat.

V. A porta inferi.

R. Erue Domine ani-
mas eorum.

Pater noster, &c. secreto.

is fallen into the ditch
which he made.

His sorrow shall be
turned upon his head; and
his iniquity shall descend
upon his crown.

I will confess our Lord
according to his justice;
and will sing to the name
of the most high Lord.

Grant them eternal rest,
&c.

Anth. Lest at any time
the enemy snatch my soul
as a lion, whilst there is
none to redeem, nor to
save it.

V. From the gates of
hell.

R. Deliver my soul, O
Lord.

Our Father, &c. *in se-
cret.*

The first Lesson. Job vii.

PARCE mihi, Domine,
nihil enim sunt dies mei.
Quid est homo, quia mag-
nificas eum? aut quid ap-
ponis erga eum cor tuum?

SPARE me, O Lord,
for my days are nothing.
What is man that thou
magnifiest him? or why
settest thou thy heart to-

Visitas cum diliculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam? Peccavi; quid faciam tibi, O custos hominum? Quare posuisti me contrarium tibi, et factus sum mihi metipsi gravis? Cur non tollis peccatum meum? et quare non aufers iniquitatem meam? Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

R. Credo quod Redemptor meus vivit; et in novissimo die de terra surrecturus sum;* et in carne mea videbo Deum salvatorem meum.

V. Quem visurus sum ego ipse, et non alius, et oculi mei conspecturi sunt. *Et in carne mea.

wards him? Thou dost visit him early, and suddenly thou provest him; how long dost thou not spare me, nor suffer me to swallow my spittle? I have sinned; what shall I do to thee, O keeper of men? Why hast thou set me contrary to thee, and I am become burthensome to myself? Why dost thou not take away my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust, and if thou seek me in the morning, I shall not be.

R. I believe my Redeemer liveth, and that in the last day I shall rise from the earth,* and in my flesh I shall see God my Saviour.

V. Whom I myself shall see, and not another, and my eyes shall behold. *And in my flesh.

The second Lesson. Job x.

TÆDET animam meam vitæ meæ, dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ. Dicam Deo; noli me condemnare; indica mihi, cur me ita judices. Numquid bonum tibi videtur, si calumniaris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves? Numquid oculi carnei tibi sunt; aut sicut videt homo, et tu videbis? Numquid sicut dies hominis dies tui: et anni tui sicut humanas sunt tempora, ut quæras iniquitatem meam, et peccatum meum scruteris? Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.

R. Qui Lazarum resuscitasti a monumento foetidum. *Tu eis Domine

MY SOUL is weary of life, I will let my speech loose against myself, I will speak in the bitterness of my soul. I will say to God condemn me not; show me, why thou judgest me so. Does it seem good to thee, if thou calumniate me, and oppress me, the work of thy hands, and help the design of the impious? Hast thou eyes of flesh: or as a man sees, shalt thou also see? Are thy days as the days of man: and are thy years as the times of men, that thou shouldst seek my iniquity, and search my sin? And thou mayst know that I have done no impious thing; whereas there is no man that can escape out of thy hand.

R. Thou didst raise Lazarus stinking from the grave. *Thou, O Lord,

dona requiem, et locum indulgentiæ.

V. Qui venturus es judicare vivos et mortuos, et sæculum per ignem.
*Tu eis, Domine.

give them rest, and a place of pardon.

V. Who art to come to judge the living and the dead, and the world by fire. *Thou, O Lord.

The Third Lesson.

MANUS tuæ fecerunt me, et plasmaverunt me totum in circuitu; et sic repente præcipitas me? Memento quæso quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle et carnibus vestisti me; ossibus, et nervis compegisti me. Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum.

R. Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? Quia peccavi

THY hands have made me, and framed me wholly round about; and dost thou so suddenly cast me down headlong? Remember, I beseech thee, that clay thou didst make me, and into dust thou wilt bring me again. Hast thou not milked me like milk, and curdled me like cheese? With skin and flesh hast thou clothed me; with bone and sinews hast thou bound me. Life and mercy thou hast given me, and thy visitation has kept my spirit.

R. O Lord, when thou shalt come to judge the earth, where shall I hide myself from the face of

nimis in vita mea.

thy wrath. For I have sinned exceedingly in my life.

V. Commissa mea pavesco, et ante te erubesco; dum veneris judicare, noli me condemnare.—
*Quia peccavi nimis in vita mea.

V. I dread my misdeeds, and blush before thee; do not condemn me, when thou shalt come to judge. *For I have sinned exceedingly in my life.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis. *Quia peccavi nimis in vita.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them. *For I have.

Here the Lauds are recited when the first Nocturn only is said, (page 164.)

AT THE SECOND NOCTURN.

On Tuesday and Friday.

Ant. In loco pascuæ,

Anth. In a place of pasture, &c.

Psalm xxii.

DOMINUS regit me,
et nihil mihi deerit; in
loco pascuæ, ibi me collo-
cavit.

THE LORD rules me,
and I shall want nothing;
in a place of pasture, he
has put me there.

Super aquam refectionis
educavit me; animam me-
am convertit.

Deduxit me super se-
mitas justitiæ, propter no-
men suum.

Nam, et si ambulavero
in medio umbræ mortis,
non timebo mala; quoni-
am tu mecum es.

Virga tua, et baculus
tuus; ipsa me consolata
sunt.

Parasti in conspectu
meo mensam; adversus
eos qui tribulant me.

Impinguasti in oleo
caput meum; et calix me-
us inebrians quam præcla-
rus est.

Et misericordia tua sub-
sequetur me; omnibus
diebus vitæ meæ.

Et ut inhabitem in do-
mo Domini; in longitudi-
nem dierum.

Requiem æternam, &c.

Ant. In loco pascuæ
ibi me collocavit.

Near the refreshing
waters he has brought me
up; and has converted
my soul.

He has conducted me
in the paths of justice, for
his name's sake.

For though I shall walk
in the midst of the shad-
ow of death, I will not
fear evils; because thou
art with me.

Thy rod and thy staff;
they have comforted me.

Thou hast prepared in
my sight a table; against
them that afflict me.

Thou hast anointed
my head with oil; and
my inebriating cup how
excellent is it.

And thy mercy shall
follow me; all the days
of my life.

And that I may dwell
in the house of the Lord;
for length of days.

Grant them eternal rest,
&c.

Anth. In a place of pas-
ture he hath set me.

Ant. Delicta.*Anth.* The offences.*Psalm* xxiv.

AD te, Domine, levavi
animam meam; Deus me-
us in te confido, non eru-
bescam.

Neque irrideant me in-
imici mei; etenim univer-
si, qui sustinent te, non
confundentur.

Confundantur omnes
iniqua agentes superva-
cue.

Vias tuas, Domine, de-
monstra mihi; et semitas
tuas edoce me.

Dirige me in veritate
tua, et doce me; quia tu
es Deus Salvator meus, et
te sustinui tota die.

Reminiscere miseration-
um tuarum, Domine; et
misericordiarum tuarum
quæ a sæculo sunt.

Delicta juventutis meæ;
et ignorantias meas ne
memineris.

Secundum misericordi-

TO thee, O Lord, I
have lifted up my soul;
my God, in thee I put my
trust, let me not be
ashamed.

Neither let my enemies
insult over me; for all
that hope in thee shall not
be confounded.

Let all be confounded;
who vainly do unjust
things.

Show me thy ways, O
Lord; and teach me thy
paths.

Direct me in thy truth,
and teach me; because
thou art God my Saviour,
and thee I have expected
all the day.

Remember thy compas-
sion, O Lord; and thy
mercies that are from the
beginning of the world.

The sins of my youth;
and my ignorances, re-
member not.

According to thy mercy

am tuam, memento mei tu; propter bonitatem tuam, Domine.

Dulcis et rectus Dominus; propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio; docebit mites vias suas.

Universæ viæ Domini misericordia et veritas, requirentibus testamentum ejus et testimonia ejus;

Propter nomen tuum, Domine, propitiaberis peccato meo; multum est enim.

Quis est homo qui timet Dominum? Legem statuit et in via, quam elegit.

Anima ejus in bonis demorabitur; et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum; testamentum ipsius ut

do thou remember me; for thy goodness sake, O Lord.

The Lord is sweet and righteous; for this cause he will give a law to them that sin in the way.

He will direct the mild in judgment; he will teach the meek his ways.

All the ways of the Lord are mercy and truth to them that seek his testament and his testimonies.

For thy name, O Lord, thou wilt be propitious to my sin; for it is great.

Who is the man that fears the Lord? He appoints him a law in the way he has chosen.

His soul shall abide in good things; and his seed shall inherit the land.

The Lord is a support to them that fear him; and that his testament

manifestetur illis.

may be manifested to them.

Oculi mei semper ad Dominum ; quoniam ipse evellet de laqueo pedes meos.

My eyes are always to wards the Lord : because he will deliver my feet out of the snare.

Respice in me, et misere-re mei ; quia unicus et pauper sum ego.

Look upon me, and have mercy on me ; because I am alone and poor.

Tribulationes cordis mei multiplicatæ sunt ; de necessitatibus meis erue me.

The tribulations of my heart are multiplied ; deliver me from my necessities.

Vide humilitatem meam et laborem meum ; et dimitte universa delicta mea.

See my humiliation and my labor ; and remit all my sins.

Respice inimicos meos, quoniam multiplicati sunt ; et odio iniquo oderunt me.

Look upon my enemies, for they are multiplied ; and with unjust hatred they hated me.

Custodi animam meam, et erue me ; non erubescam quoniam speravi in te.

Keep my soul, and deliver me ; I shall not be ashamed, because I have hoped in thee.

Innocentes et recti adhæserunt mihi ; quia sustinui te.

The innocent and righteous have adhered to me ; because I have expected thee.

Libera, Deus, Israel ; ex omnibus tribulationibus suis.

Deliver Israel, O God, out of all his tribulations

~~Aequum eternam~~, &c.

Grant them eternal rest,
&c.

Ant. Delicta juventutis
~~meæ~~, et ignorantias meas,
ne memineris, Domine.

Anth. The offences of
my youth, and my igno-
rances, remember not,
Lord.

Ant. Credo videre.

Anth. I think to see.

Psalm xvi.

DOMINUS illuminatio
mea, et salus mea; quem
timebo?

THE Lord is my light
and my salvation; whom
shall I fear?

Dominus protector vitæ
meæ; a quo trepidabo.

The Lord is the protec-
tor of my life; who shall
make me tremble?

Dum appropriant super
me nocentes; ut edant
carnes meas.

Whilst the wicked ap-
proach to me; to devour
my flesh.

Qui tribulant me ini-
mici mei; ipsi infirmati
sunt, et ceciderunt.

My enemies that afflict
me; themselves are weak-
ened, and are fallen.

Si consistant adversum
me castra; non timebit
cor meum.

If camps stand against
me; my heart shall not
fear.

Si exurgat adversum
me prælium; in hoc ego
sperabo.

If battle rise up against
me; in this will I hope.

Unam petii a Domino,
hanc requiram; ut inhabi-
tem in domo Domini om-
nibus diebus vitæ meæ.

One thing have I asked
for of the Lord, this will
I seek; that I may dwell
in the house of the Lord
all the days of my life.

Ut videam voluptatem
Domini; et visitem tem-
plum ejus.

Quoniam abscondit me
in tabernaculo suo; in
die malorum protexit me
in abscondito tabernaculi
sui.

In petra exaltavit me;
et nunc exaltavit caput
meum super inimicos
meos.

Circuivi, et immolavi
in tabernaculo ejus hosti-
am vociferationis; canta-
bo et psalmum dicam Do-
mino.

Exaudi, Domine, vocem
meam, qua clamavi ad te;
miserere mei, et exaudi
me.

Tibi dixit cor meum,
exquisivet te facies mea;
faciem tuam, Domine, re-
quiram.

Ne avertas faciem tuam
a me; ne declines in ira
a servo tuo.

Adjutor meus esto; ne
derelinquas me, neque

That I may see the de-
light of the Lord; and
visit his temple.

Because he has hid me
in his tabernacle; in the
day of evils he has pro-
tected me in the secret
of his tabernacle.

On a rock he has ex-
alted me: and now he
hath exalted my head
above my enemies.

I have gone round, and
have immolated in his
tabernacle an host of
loud acclamation; I will
sing, and say a psalm to
the Lord.

Hear my voice, O Lord,
wherewith I have cried
to thee; have mercy on
me, and hear me.

My heart has spoken to
thee: my face has sought
thee out; thy face, O
Lord, I will seek.

Hide not thy face from
me; turn not away in
wrath from thy servant.

Be thou my helper;
forsake me not, nor des-

despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua; et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me; quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini in terra viventium.

Expecta Dominum, viriliter age; et confortetur cor tuum, et sustine Dominum.

Requiem æternam, &c.

Ant. Credo videre bona Domini in terra viventium.

V. Collocet eos Dominus cum principibus.

R. Cum principibus populi sui.

prise me, O God my Saviour.

Because my father and my mother have forsaken me; but the Lord has received me.

Set me a law; O Lord, in thy way; and direct me in the right paths because of thy enemies.

Deliver me not to the will of them that afflict me; because unjust witnesses have risen up against me, and iniquity has lied to itself.

I believe I shall see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and expect the Lord.

Grant them eternal rest, &c.

Anth. I think to see the good things of the Lord in the land of the living.

V. May the Lord place them with the princes.

R. With the princes of his people.

Pater noster, *secreto*.

Our Father, &c., in *secret*.

The Fourth Lesson. Job xiii.

RESPONDE mihi: quantas habeo iniquitates, et peccata; scelera mea, atque delicta ostende mihi. Cur faciem tuam abscondis, et arbitraris me inimicum tuum? Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiæ meæ. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tineâ.

R. Memento mei, Deus, quia ventus est vita mea;

ANSWER me; how many iniquities and sins I have; my crimes and my offences show me. Why dost thou hide thy face, and esteem me thy enemy? Against the leaf that is carried away with the wind, thou showest thy power, and pursuest a dry straw. For thou writest bitter things against me, and hast a mind to consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths and hast considered the steps of my feet. Who as rottenness am to be consumed, and as a garment that is eaten by the moth.

R. Remember me, O God, because my life is

*nec aspiciat me visus hominis. but wind; *nor may the sight of man behold me.

V. De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. *Nec aspiciat. V. From the depths I have cried to thee, O Lord: Lord, hear my voice. *Nor may.

The Fifth Lesson. Job xiv.

HOMO natus de muliere, brevi vivens tempore, repletis multis miseriis. Qui quasi flos egreditur, et fugit velut umbra, et nunquam in eodem statu permanet. Et dignum ducis super hujusmodi aperire oculos tuos, et adducere eum tecum in iudicium? Quis potest facere mundum de immundo conceptum semine? Nonne tu qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est. Constituisti terminos ejus, qui præteriri non poterunt. Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii dies ejus. MAN born of a woman, living a short time, is filled with many miseries. Who as a flower comes forth, and is destroyed, and flies away as a shadow, and never abides in the same state. And dost thou count it a worthy thing, to open thy eyes on such a one, and to bring him with thee into judgment? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, the number of his months is with thee: thou hast appointed his limits, which cannot be passed. Depart a little

from him, that he may rest, till his wished-for day comes, even as that of the hired man.

R. Hei mihi, Domine, quia peccavi nimis in vita mea; quid faciam, miser ubi fugiam, nisi ad te, Deus meus? *Miserere mei dum veneris in novissimo die.

R. Woe is me, O Lord, because I have sinned exceedingly in my life; O wretch, what shall I do, whither shall I fly to thee my God? *Have mercy on me when thou comest at the latter day.

V. Anima mea turbata est valde; sed tu, Domine, succurre ei. *Miserere mei.

V. My soul is greatly troubled; but thou, O Lord, succour it. *Have mercy on me.

The Sixth Lesson. Job xiv.

QUIS mihi hoc tribuat, ut in inferno protegas me, et abscondas me, donec pertranseat furor tuus, et constituas mihi tempus, in quo recorderis mei? Putasne mortuus homo rursum vivat? Cunctis diebus, quibus nunc milito; expecto donec venit immutatio mea. Vocabis me, et ego respondebo

WHO will grant me this, that in hell thou protect me, and hide me till thy fury pass away, and appoint me a time wherein thou wilt remember me? Shall a man that is dead, thinkest thou, live again? All the days, in which I am now in warfare; I expect till my change comes. Thou shalt

tibi; op̃i manuum tuarum porriges dexteram. Tu quidem gressus meos dinumerasti, sed parce peccatis meis.

R. Ne recorderis peccata mea, Domine, dum veneris judicare sæculum per ignem.

V. Dirige, Domine, Deus meus, in conspectu tuo viam meam. *Dum veneris judicare sæculum per ignem.

V. Requiem æternam dona eis Domine, et lux perpetua luceate eis; *Dum veneris.

Here the Lauds are recited, when the second Nocturn only is said.

call me, and I shall answer thee; to the work of thy hands, thou shalt stretch out thy right hand. Thou indeed hast numbered my steps, but spare my sins.

R. Remember not my sins, O Lord, when thou shalt come to judge the world by fire.

V. Direct, O Lord, my God, my way in thy sight. *When thou shalt come to judge the world by fire.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them; *When.

IN THE THIRD NOCTURN.

On Wednesdays and Saturdays.

Ant. Complacet.

Anth. May it please thee.

Psalm xxxix.

EXPECTANS expec-

EXPECTING I ex

tavi Dominum; et intendit mihi.

Et exaudivit preces meas; et eduxit me de lacu miseriæ, et de luto fæcis.

Et statuit supra petram pedes meos; et direxit gressus meos.

Et immisit in os meum canticum novum, carmen Deo nostro.

Videbunt multi, et timebunt; et sperabunt in Domino.

Beatus vir, cujus est nomen Domini spes ejus; et non respexit in vanitates, et insanias falsas.

Multa fecisti tu, Domine, Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, et locutus sum; multiplicati sunt super numerum.

Sacrificium, et oblationem noluisti; aures autem perfecisti mihi.

pected the Lord; and he has heard me.

He heard my prayers; and brought me out of the lake of misery, and from the mire of dregs.

And he has set my feet upon a rock; and has directed my steps.

And he has put a new song into my mouth; a song to our God.

Many shall see, and shall fear; and they shall hope in the Lord.

Blessed is the man, whose hope is the name of the Lord; and has not regarded vanities, and false madness.

Thou hast done many wonderful things, O Lord my God; and in thy thoughts there is none like to thee.

I have declared, and have spoken; they are multiplied above number.

Sacrifice, and oblation thou wouldst not; but ears thou hast perfected to me.

Holocaustum, et pro peccato non postulasti; tunc dixi: ecce venio.

In capito libri scriptum est de me, ut facerem voluntatem tuam; Deus meus, volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna; ecce labia mea non prohibeo, Domine, tu scisti.

Justitiam tuam non abscondi in corde meo: veritatem tuam salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam; a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua, et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus; comprehenderunt me iniquitates meae, et non potui ut viderem.

Holocaust, and for sin thou didst not require; then said I: behold I come.

In the head of the book it is written of me, that I shall do thy will; my God, I am willing, and have thy law in the midst of my heart.

I have declared thy justice in the church; behold I will not stay my lips, Lord, thou hast known it.

Thy justice I have not hid in my heart; thy truth and thy salvation I have spoken.

I have not hidden thy mercy and truth; from the great council.

But thou, O Lord, remove not thy compassion far from me; thy mercy and thy truth have always received me.

Because evils without number have encompassed me; my iniquities have overtaken me, and I was not able to see.

Multiplicatæ sunt super
capillos capitis mei; et
cor meum dereliquit me.

They are multiplied
above the hairs of my
head: and my heart has
forsaken me.

Complaceat tibi Do-
mine, ut eruas me; Do-
mine, ad adjuvandum
me respice.

May it please thee, O
Lord, to deliver me; Lord,
have regard to help me.

Confundantur et reve-
reantur simul, qui quæ-
runt animam meam, ut
auferant eam.

Let them be confound-
ed, and ashamed together,
who seek my soul; to
take it away.

Convertantur retrorsum,
et revereantur; qui vo-
lunt mihi mala.

Let them be turned
backward, and be asham-
ed; who desire evils to
me.

Ferant confestim con-
fusionem suam; qui di-
cunt mihi; Euge, Euge.

Let them forthwith re-
ceive their confusion;
who say to me, Well,
Well.

Exultent, et letentur
super te omnes quærentes
te; et dicant semper;
magnificetur Dominus, qui
diligunt salutare tuum.

Let all that seek thee,
rejoice and be glad in
thee; and let them that
love thy salvation, say
always, the Lord be mag-
nified.

Ego autem mendicus
sum, et pauper; Dominus
sollicitus est mei.

But I am needy, and
poor; the Lord is careful
of me.

Adjutor meus et pro-
tector meus tu es; Deus
meus, ne tardaveris.

Thou art my helper and
my protector; my God do
not delay.

Requiem æternam, &c.

Grant them eternal rest,
&c.

Ant. Complacet tibi,
Domine, ut eripias me;
Domine, ad adjuvandum
me respice.

Anth. May it please
thee, O Lord, to deliver
me; Lord, have regard
to help me.

Ant. Sana, Domine, ani-
mam meam.

Anth. Heal my soul, O
Lord.

Psalm xl.

BEATUS qui intelli-
git super egenum, et pau-
perem; in die male liber-
abit eum Dominus.

BLESSED is the man
that thinks on the needy
and poor; in the evil day
the Lord will deliver
him.

Dominus conservet eum,
et vivificet eum, et beatum
faciat eum in terra; et non
tradat eum in animam in-
imicorum ejus.

May the Lord preserve
him and give him life,
and make him blessed in
the land; and deliver him
not to the will of his ene-
mies.

Dominus opem ferat
illi super lectum doloris
ejus: universum stratum
ejus versasti in infirmitate
ejus.

May the Lord help him
on his bed of sorrow;
thou hast turned all his
couch to his infirmity.

Ego dixi; Domine, mis-
erere mei; sana animam
meam; quia peccavi tibi.

I said: Lord, have mer-
cy on me; heal my soul,
because I have sinned
against thee.

Inimici mei dixerunt
mala mihi: quando mori-

My enemies have said
evil things to me; when

etur et peribit nomen
ejus.

Et si ingrediebatur, ut
videret, vana loquebatur;
cor ejus congregavit ini-
quitatem sibi.

Egrediebatur foras; et
loquebatur in idipsum.

Adversum me susurra-
bant omnes inimici mei;
adversum me cogitabant
mala mihi.

Verbum iniquum con-
stituerunt adversum me;
numquid qui dormit, non
adjacet ut resurgat?

Etenim homo pacis
meæ, in quo speravi: qui
edebat panes meos, mag-
nificavit super me sup-
plantationem.

Tu autem, Domine, mi-
serere mei, et resuscita
me; et retribuam eis.

In hoc cognovi quoni-
am voluisti me; quoniam
non gaudebit inimicus
meus super me.

Me autem propter in-

shall he die, and his name
perish?

And if he came in to
see, he spoke vain things;
his heart assembled ini-
quity to himself.

He went forth; and
spoke to the same pur-
pose.

All my enemies whis-
per against me; they
thought evil against me.

They have made an un-
just decree against me;
but he that sleeps, shall
not rise again!

For the man of my
peace, in whom I hoped;
who did eat my bread,
has gloried in supplant-
ing me.

But thou, O Lord, have
mercy on me, and raise
me up again; and I will
repay them.

In this I have known
that thou hast consented
to me; because my ene-
my shall not rejoice over
me.

But thou hast received

nocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.

Benedictus Dominus Deus Israel a sæculo, et usque in sæculum; fiat, fiat.

Requiem æternam, &c.

Ant. Sana, Domine, animam meam; quia peccavi tibi.

Ant. Sitivit.

me, because of my innocence; and thou hast confirmed me in thy sight for ever.

Blessed be the Lord God of Israel from eternity to eternity; so be it, so be it.

Anth. Grant them eternal rest, &c.

Anth. Heal my soul, O Lord, because I have sinned against thee.

Ant. My soul.

Psalm xli.

QUEMADMODUM desiderat cervus ad fontes aquarum; ita desiderat anima mea ad te Deus.

Sitivit anima mea ad Deum fortem vivum;—quando veniam, et apparebo ante faciem Dei.

Fuerunt mihi lacrymæ meæ panes die ac nocte; dum dicitur mihi quotidie; ubi est Deus tuus:

Hæc recordatus sum, et effudi in me animam meam; quoniam transibo in

EVEN as the hart thirsts after the fountains of waters; so does my soul thirst after thee, O God.

My soul has thirsted after the mighty living God; when shall I come, and appear before the face of God?

My tears have been my bread day and night; whilst it is said to me daily; Where is thy God?

These things I remembered, and have poured out my soul within me;

locum tabernaculi admirabilis, usque ad domum Dei.

In voce exultationis, et confessionis; sonus epulantis.

Quare tristis es anima mea; et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

Ad meipsum anima mea conturbata est; propterea memor ero tui de terra Jordanis, et Hermoni in a monte modico.

Abyssus abyssum invocat; in voce cataractarum tuarum.

Omnia excelsa tua et fluctus tui super me transierunt.

In die mandavit Dominus misericordiam suam; et nocte cantilenum ejus.

Apud me oratio Deo vitæ meæ; dicam Deo,

because I shall pass to the place of a wonderful tabernacle, even to the house of God.

In the voice of joyfulness and confession; the sound of one who feasts.

Why art thou sorrowful, my soul; and why dost thou trouble me?

Hope in God, for I will still confess him; the salvation of my countenance and my God.

My soul is troubled within myself; therefore will I be mindful of thee, from the land of Jordan and Hermon, from the little mountain.

Abyss calls upon abyss, in the noise of thy waterfalls.

All thy high things and thy waves have passed over me.

In the day the Lord hath commanded his mercy; and in the night his song.

With me is prayer to the God of my life; I will

susceptor meus es.

say to God thou art my defender.

Quare oblitus es mei, et quare contristatus incedo; dum affligit me inimicus.

Why hast thou forgot me, and why go I sorrowful; whilst my enemy afflicts me?

Dum confringuntur ossa mea: exprobaverunt mihi, qui tribulant me, inimici mei.

Whilst my bones are broken; my enemies that afflict me, have upbraided me.

Dum dicunt mihi per singulos dies; ubi est Deus tuus? Quare tristis es anima mea, et quare conturbas me?

Whilst they said to me every day: Where is thy God? Why art thou sorrowful, O my soul, and why dost thou trouble me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei et Deus meus.

Hope in God, for I will still confess him; the salvation of my countenance and my God.

Requiem æternam, &c.

Grant them eternal rest, &c.

Ant. Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Domini?

Anth. My soul has thirsted after the living God; when shall I come and appear before the face of the Lord?

V. Ne trades bestiis animas confitentes tibi.

V. Deliver not to beasts the souls that confess thee.

R. Et animas pauperum tuorum ne obliviscaris in finem.

R. And the souls of thy poor forget not to the end.

Pater noster, &c.

Totum secreto.

Our Father, &c.

*All in secret.**The Seventh Lesson. Job xvii.*

SPIRITUS meus attenuabitur, dies mei breviantur, et solum mihi super est sepulchrum.— Non peccavi; et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me juxta te, cujusvis manus pugnet contra me. Dies mei transierunt, cogitationes meae dissipatae sunt, torquentes cor meum. Noctem verterunt in diem, et rursum post tenebras spero lucem. Si sustinuero infernus domus mea est, et in tenebris stravi lectulum meum. Putredini dixi; pater meus es; mater mea, et soror mea vermibus. Ubi est ergo nunc praestolatio mea, et patientiam meam, quis considerat?

R. Peccantem me quo-

MY spirit shall be humbled; my days shall be shortened, and the grave only remains for me. I have not sinned, and my eye abides in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me. My days are passed, my thoughts are dissipated, tormenting my heart. Night they have turned into day, and again after darkness I hope for light. If I shall expect hell is my house, and in darkness I have made my bed. I have said to rottenness: thou art my father; my mother and sister, to the worms. Where then is now my expectation, and my patience who considers?

R. The fear of death

tidie, et non me poenitentem timor mortis conturbat me; *quia in inferno nulla est redemptio, miserere mei, Deus, et salva me.

V. Deus, in nomine tuo salvum me fac, et in virtute tua libera me; *quia in inferno.

troubles me; sinning daily and not repenting; *because in hell there is no redemption, have mercy on me, O God, and save me.

V. O God, in thy name save me, and in thy strength deliver me; *because in hell.

The Eighth Lesson. Job xix.

PELLI meæ, consumptionis carnibus, adhæsit os meum; et derelicta sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequimini me sicut Deus, et carnibus meis saturamini? Quis mihi tribuat, ut scribantur sermones mei? Quis mihi det, ut exarentur in libro stylo ferreo, et plumbi lamina, vel scelte sculpan-
tur in silice? Scio enim quia redemptor meus vivit, et in novissimo die de

MY flesh being consumed, my bone has cleaved to my skin, and there are left only lips about my teeth. Have mercy on me, have mercy on me, at least you my friends, because the hand of the Lord has touched me. Why do you persecute me as God, and are glutted with my flesh? Who will grant me that my words may be written? Who will grant that they may be drawn in a book, with an iron pen, and on a plate of lead, or else be graven with steel on a

terra surrecturus sum; et
 rursum circumdabor pelle
 mea, et in corne mea vi-
 debo Deum salvatorem
 meum; quem visurus sum
 ego ipse, et oculi mei
 conspecturi sunt, et non
 alius; reposita est hæc
 spes mea in sinu meo.

R. Domine, secundum
 actum meum noli me ju-
 dicare; nihil dignum in
 conspectu tuo egi; ideo
 deprecor majestatem tu-
 am, *ut tu, Deus, deleas
 iniquitatem meam.

V. Amplius lava me,
 Domine ab injustitia
 mea; et a dilecto meo
 munda me. *Ut tu,
 Deus.

flint stone? For I know
 that my Redeemer lives,
 and that in the last day I
 shall rise out of the earth;
 and I shall be encompass-
 ed again with my skin,
 and in my flesh I shall see
 God my Saviour, whom
 I myself shall see, and
 my eyes shall behold and
 not another; this my hope
 is laid up in my bosom.

R. Judge me not, O
 Lord, according to my
 deeds, for I have done
 nothing worthy in thy
 sight; therefore I beseech
 thy majesty, *that thou,
 O God, mayest blot out
 my iniquity.

V. Wash me, O Lord,
 yet more from my injus-
 tice, and cleanse me from
 my sin. *That.

The Ninth Lesson. Job x.

QUARE de vulva
 eduxisti me? qui utinam
 consumptus essem; ne
 oculus me videret. Fuis-

Why didst thou bring
 me forth out of the womb?
 Who would to God I had
 been consumed, that eye

sem quasi non essem, de utero translatus ad tumulum. Numquid non paucitas dierum meorum finietur brevi? Dimitte ergo me, ut plangam paululum dolorem meum; antequam vadam, et non revertar, ad terram tenebrosam, et opertam mortis caligne; terram miseriæ et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.

R. Libera me, Domine, de viis inferni, qui portas æreas confregisti; et visitasti infernum, et dedisti eis lumen, ut viderent te *qui erant in onus tenebrarum.

V. Clamantes et dicentes: advenisti Redemptor noster. *Qui erant.

V. Requiem æternam dona eis Domine, et lux perpetua luceat eis. *Qui erant.

might not see me. I had been as if I were not, translated from the womb to the grave. Shall not the fewness of my days be shortly ended? Suffer me then that I may a little lament my sorrow; before I go, and return not, unto the dark land, that is covered with the mist of death, a land of misery and darkness, where the shadow of death and no order, but everlasting horror, inhabits.

R. Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and hast visited hell, and hast given light to them, that they may behold thee *who were in the pains of darkness.

V. Crying, and saying: thou art come, O our Redeemer. *Who were.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them. *Who were.

This is always said in the Week Day Office. But the following Responsory is said only on All-Souls Day, and when the three Nocturns are said together, as before, p. 113.

R. Libera me, Domine, de morte æterna, in die illa tremenda, †quando cœli movendi sunt et terra: *dum veneris judicare sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. †Quando cœli movendi sunt et terra; *dum veneris judicare.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. *Dum veneris judicare.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

R. Libera me, Domine, de morte æterna, in die illa tremenda, †quando cœli movendi sunt et terra, *dum veneris judicare.

R. Deliver me, O Lord, from eternal death, in that dreadful day †when the heavens and earth are to be moved, *when thou shalt come to judge the world by fire.

V. I tremble and do fear when the examination is to be, and thy wrath to come. †When the heavens and earth are to be moved; *when thou.

V. That day is the day of anger, of calamity, and of misery, a great day and very bitter. *When thou.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them.

R. Deliver me, O Lord, from eternal death, in that dreadful day, †when the heavens and earth are to be moved, *when thou.

AT LAUDS.

Ant. Exultabunt Domino ossa humiliata.

Anth. The humbled bones shall rejoice in our Lord.

Psalm 1.

MISERERE mei, Deus; secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum; dele iniquitatem meam.

Amplius lava me ab iniquitate mea; et à peccato meo munda me.

Quoniam iniquitatem meam ego cognosco; et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim iniquitatibus conceptus sum; et in peccatis concepit me mater mea.

HAVE mercy on me, O God; according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquities.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity; and my sin is always against me.

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities; and in sins my mother conceived me.

Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā; et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis; et omnes iniquitates meas dele.

Cor mundum crea in me, Deus; et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua; et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui; et spiritu principali confirma me.

Docebo iniquos vias tuas; et impii ad te con-

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast manifested to me.

Thou wilt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow.

To my hearing thou wilt give joy and gladness; and the humbled bones shall rejoice.

Turn away thy face from my sins; and blot out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not away thy holy spirit from me.

Restore to me the joy of thy salvation; and confirm me with a perfect spirit.

I will teach thy ways to the unjust; and the

vertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ; et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies; et os meum annuntiabit laudem tuam.

Quoniam si voluisses, sacrificium dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus non despices.

Benigne fac, Domine, in bona voluntate tua Sion; ut ædificentur muri Jerusalem.

ne acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc impo-
nent super altare tuum vitulos.

Requiem æternam, &c.

Ant. Exultabunt Domi-

impious shall be converted to thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol thy justice.

Lord, thou wilt open my lips; and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, I had verily given it; with holocausts thou wilt not be delighted.

An afflicted spirit is a sacrifice to God; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then wilt thou accept a sacrifice of justice, oblationes, and holocausts; then shall they lay calves on thy altar.

Grant them eternal rest, &c.

Anth. The humbled

no ossa humiliata.

bones shall rejoice in the Lord.

Ant. Exaudi.

Anth. Hear.

Psalm lxiv.

TE decethymnus, Deus, in Sion; et tibi reddetur votem in Jerusalem.

A HYMN, O God, becomes thee in Sion: and a vow shall be rendered to thee in Jerusalem.

Exaudi orationem meam; ad te omnis caro veniet.

Hear my prayer; all flesh shall come to thee.

Verba iniquorum prævaluerunt super nos: et impietatibus nostris tu propitiaberis.

The words of the wicked have prevailed over us; and thou wilt be propitious to our impieties.

Beatus, quem elegisti, et assumpsisti; inhabitabit in atriis tuis.

Blessed is he whom thou hast chosen and taken; he shall dwell in thy courts.

Replehimur in bonis domus tuæ; sanctum est templum tuum, mirabile æquitate.

We shall be filled with the good things of thy house; holy is thy temple; wonderful in equity.

Exaudi nos, Deus, salutaris noster; spes omnium finium terræ, et in mari longe.

Hear us, O God, our Saviour; the hope of all the bounds of the earth, and in the sea afar off.

Præparans montes in virtute tua, accinctus potentia, qui conturbas pro-

Preparing mountains in thy strength, girded with power; who troublest the

fundum maris, sonum
fluctuum ejus.

Turbabuntur gentes, et
timebunt qui habitant ter-
minos a signis tuis; exi-
tus matutini, et vespere
delectabis.

Visitasti terram, et ine-
briasti eam; multiplicasti
locupletare eam.

Flumen Dei repletum
est aquis, parasti cibum
illorum; quoniam ita est
præparatio ejus.

Rivos ejus inebria, mul-
tiplica, genimina ejus; in
stillicidis ejus lætabitur
germinans.

Benedices cornæ anni
benignitatis tuæ; et cam-
pi tui replebuntur uber-
tate.

Pinguescent speciosa
deserti; et exultatione
colles accingentur.

Induti sunt arietes ovi-

depth of the sea, the
sound of its waves.

The nations shall be
troubled, and they that
inhabit the borders shall
be afraid of thy signs;
the end of the morning and
evening thou shalt de-
light.

Thou hast visited the
earth, and hast inebriated
it; thou hast greatly en-
riched it.

The river of God is re-
plenished with waters,
thou hast prepared their
meat; because so is the
preparation thereof.

Inebriate its rivers, mul-
tiply its fruits; in its
drops it shall rejoice
springing.

Thou wilt bless the cir-
cle of the year of thy
goodness; and thy fields
shall be filled with plen-
ty.

The beautiful places of
the desert shall be fat;
and the little hills encom-
passed with joy.

The rams of the sheep

um, et valles abundabunt
frumento; clamabunt, ete-
nim hymnum dicent.

Requiem æternam dona
eis, Domine.

Ant. Exaudi, Domine,
orationem meam; ad te
omnis caro veniet.

Ant. Me suscepit, Do-
mine.

Deus, Deus, &c.

Requiem æternam, &c.

Ant. Me suscepit dexte-
ra tua, Domine.

Ant. A porta inferi.

are clothed, and the val-
leys shall abound with
corn; they shall cry out,
yes they shall sing a
hymn.

Grant them eternal rest,
&c.

Anth. Hear my prayer,
O Lord, all flesh shall
come to thee.

Anth. Thy right hand.

O God, &c., page 71.

Grant them eternal rest,
&c.

Anth. Thy right hand,
O Lord, has received me.

Anth. From the gate.

The Song of Ezechias. Isaias xxxviii.

EGO dixi; in dimidio
dierum meorum vadam ad
portas inferi.

Quæsiui residuum an-
norum meorum; dixi, non
videbo Dominum Deum in
terra viventium.

Non aspiciam hominem
ultra; et habitorem
quietis.

Generatio mea ablata

I HAVE said; in the
midst of my days I shall
go to the gates of hell.

I have sought the resi-
due of my years; I have
said, I shall not see the
Lord God in the land of
the living.

I shall behold man no
more; and the inhabitant
of my rest.

My generation is taken

est, et convoluta est a me ;
quasi tabernaculum pas-
torum.

Præcisa est velut a tex-
ente, vita mea ; dum ad-
huc ordirer, succidit me ;
de mane usque ad vespe-
ram finies me.

Sperabam usque ad
mane ; quasi leo sic con-
trivit omnia ossa mea.

De mane usque ad ves-
peram finies me ; sicut
pullus hirundinis sic cla-
mabo, meditabor ut co-
lumba.

Attenuati sunt oculi
mei : suspicientes in ex-
celsum.

Domine, vim patior,
responde pro me ; quid
dicam aut quid responde-
bit mihi, cum ipse fecerit ?

Recogitabo tibi omnes
annos meos ; in amaritu-
dine animæ meæ.

Domine, si sic vivitur
et in talibus vita spiritus
mei, corripies me, et vivi-
ficabis me ; ecce in pace

away, and is folded up
for me ; as the tent of
shepherds.

My life is cut off as by
a weaver ; whilst I yet
began, he cut me off ; be-
tween morning and night
thou wilt make an end of
me.

I hoped until the morn-
ing ; as a lion so has he
broken all my bones.

Between morning and
evening thou wilt make
an end of me ; as a young
swallow so will I cry, I
will meditate as a dove.

My eyes are weakened ;
looking up on high.

Lord, I suffer violence,
answer for me ; what
shall I say, or what shall
he answer me, whereas
himself has done it ?

I will relate to thee all
my years ; in the bitter-
ness of my soul.

Lord, if man's life be
such, and the life of my
spirit in such things, thou
shalt chastise me, and en-

amaritudo mea amarissima.

Tu autem eruisti animam meam, ut non periret; projecisti post tergum tuum omnia peccata mea.

Quia non infernos confitebitur tibi, neque mors laudabit te; non expectabunt, qui descendunt in lacum, veritatem tuam.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie; pater filiis notam faciet veritatem tuam.

Domine, salvum me fac; et psalmos nostros cantabimus cunctis diebus vitæ nostræ, in domo Domini.

Requiem æternam, &c.

Ant. A porta inferi, erue, Domine, animam meam.

Ant. Omnis spiritus.

liven me; behold in peace is my bitterness most bitter.

But thou hast delivered my soul, that it should not perish; thou hast cast all my sins behind thy back.

Because hell shall not confess thee, neither shall death praise thee; they that go down into the lake, shall not expect thy truth.

He that lives, he that lives shall confess thee, as I do this day; the father shall make thy truth known to the children.

Lord save me; and we will sing our psalms all the days of our life in the house of our Lord.

Grant him eternal rest, &c.

Anth. From the gate of hell, deliver my soul, O Lord.

Anth. Let every spirit.

Laudate, &c., page 77.

Requiem æternam, &c. Grant them eternal rest,
&c.

Ant. Omnis spiritus laudet Dominum. *Anth.* Let every spirit praise the Lord.

V. Audivi vocem de cœlo dicentem mihi : *V.* I heard a voice from heaven saying to me :

R. Beati mortui qui in Domino moriuntur. *R.* Blessed are the dead that die in the Lord.

Ant. Ego sum resurrectionis. *Anth.* I am the resurrection.

Benedictus, &c., or Blessed, &c., page 83.

Requiem æternam, &c. Grant them eternal rest,
&c.

Ant. Ego sum resurrectionis, et vita ; qui credit in me, etiam si mortuus fuerit, vivet ; et omnis qui vivit, et credit in me, non morietur in æternum. . *Anth.* I am the resurrection, and the life ; he that believes in me, though he be dead, shall live ; and every one that lives, and believes in me, shall never die.

The following Prayers are said kneeling, when the Office is not a Double.

Pater noster, secreto. Our Father, &c., in secret.

V. Et ne nos inducas in tentationem. *V.* And lead us not into temptation.

De profundis, &c., or From the depths, &c., page 117.

R. Sed libera nos a malo. *R.* But deliver us from evil.

V. A porta inferi.

V. From the gates of hell.

R. Erue Domine animas eorum.

R. Deliver their souls, O Lord.

V. Requiescant in pace.

V. May they rest in peace.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come to thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo. Oremus.

R. And with thy spirit. Let us pray.

Prayer said after the departure of a Sodalist.

ABSOLVE, quæsumus, Domine, animam famuli tui (*vel* famulæ tuæ) N. uti defunctus (*vel* defuncta) sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge: per Dominum nostrum Jesum Christum Filium tuam, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world, he (*or* she) may live to thee; and whatever he (*or* she) has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness; thro' our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity

omnia sæcula sæculorum. of the Holy Ghost, God,
world without end.

R. Amen.

R. Amen.

For the other Prayers, see page 122.

V. Requiem, &c.

V. Grant them, &c.

V. Requiescant, &c.

V. And let perpetual,

&c.

R. Amen

R. Amen.

15*

ORIGIN, PRIVILEGES AND RULES,

Of the Sodality of the Blessed Virgin Mary.

“Where two or three persons are united in my name,” says our Divine Saviour, “I am in the midst of them.”—*St. Matthew.*

THE first Sodality of the Blessed Virgin, which was formed in Rome in 1563, owes its origin to the zealous exertions of Leo John Lera Flammingue, a Father of the Society of Jesus, who was then teaching in the Roman college. This holy and learned man collected youths and placed them under the special protection of the Blessed Virgin. The pious and exemplary conduct of the first sodalists caused associations of a similar nature soon to spread from Rome to every part of the Christian world. Rectors introduced them in the colleges placed under their care, and pastors into their respective congregations.

In 1584, in an encyclical letter, Pope Gregory the XIII. approved the sodality established in Rome, and extended to all the faithful the privilege of becoming members; he wished that the sodality of

the Roman College should be, as it were, the mother and centre of all the others, and he gave to the General of the Society of Jesus and to those of his brethren entrusted with the care of a Sodality, all the necessary powers to direct these pious associations.

Pope Sixtus V., Gregory XV., Clement VIII., Benedict XIV., Clement XIII., and Pius VII., &c., have enriched the Blessed Virgin's Sodality with Indulgences, and extolled its utility in the warmest manner. Soon after its institution, it numbered among its members, Popes, Cardinals, Bishops, and many most zealous and learned clergymen, and likewise many secular Princes, Magistrates, and men distinguished in every class of society. Among the saints who have sanctified themselves by a faithful compliance with the rules of the Sodality, of which they were members, we might mention St. Charles Borromeo, St. Francis of Sales, St. Aloysius, St. Stanilaus Kotska, &c.

Clergymen wishing to form a Sodality should write to Rome to the General of the Society of Jesus, to have it aggregated to that of the Roman College, and thus enjoy its indulgences and privileges; but he should previously choose for his Sodality a title taken from one of the five principal festivals of the Blessed Virgin, namely: the *Immaculate Conception*, *Nativity*, *Annunciation*, *Purification* and *Assumption*; to which title may be added one Saint. Both festivals will be for the sodality a feast of the first class. If the Director of a newly formed Sodality is not yet a Sodalist, he should before receiving any other,

first recite himself the formula of admission, holding as usual, a lighted taper in his hand.

A Sodalist, who should have changed his residence for another city where the Sodality should likewise exist, shall, if his conduct has continued irreprehensible, be received, as a Sodalist, without any new probation.

Though each Sodality is usually composed merely of Postulant and Sodalists, however in order to keep a holy spirit of fervour and laudable emulation, the members of some sodalities are divided into four classes. The first includes the Postulants; the second, the candidates, or those who are in their second probation; they are placed between the Postulants and the Sodalists: they do not yet vote, but they recite before the altar a formula, in which they express their desire of deserving by their good conduct, to be admitted into the Sodality: the third class is composed of the Sodalists, and the fourth of the senior Sodalists, who are chosen by the Director and Prefect among the most pious and zealous Sodalists, and among whom the candidates for the chief offices of the Sodality are selected. In several countries sodalities in honor of the Holy Angels have been established, composed of youths, who having made their first communion, are too young yet to be received in the Blessed Virgin's Sodality.

GENERAL RULES

TO BE OBSERVED BY EACH SODALIST.

1. The glorious Virgin, Mother of God, being the principal protectress of the Congregations or Sodalities, erected in her honor, and having an extreme tenderness for all those who make a public profession of being entirely devoted to her service, the Sodalists should not be content to have in her all possible confidence, and to give her the respect she deserves : they should moreover imitate her admirable virtues, and during the whole course of their lives, one of their most usual occupations should be to exhort one another to make known, her power with God, to augment her glory and serve her with fidelity. This solid devotion towards the Blessed Virgin cannot be better preserved than by a diligent observance of these rules.

2. The Sodality shall be governed by a Spiritual Father, called the Father Director, a Prefect, and two Assistants. There shall be, moreover, a Secretary and six or twelve Consultors, according to the direction of the Father Director, whose duty it shall be to nominate those whom he may deem most proper to further the good of the Sodality. These officers are chosen annually, or oftener, as the Father Director shall think fit. All the Sodalists must endeavor to show that deference and submission to their Father Director, which his station exacts, nor must they forget to manifest their re-

spect for the Prefect, and other subordinate officers, in whatever concerns their respective duties in the Sodality.

3. As the end of the Sodality is virtue and Christian piety, and progress in the study of literature and science, for the attainment of which the frequentation of the holy Sacraments is very useful, whoever will wish to be admitted into this Sodality will, before his admission, make a general confession of his whole life, if he have not yet made any, or from the last general confession; all however to depend upon the discretion of their Father Confessor.

4. Moreover all the Sodalists will go to Confession and Communion on the first Sunday of every month, and will do the same on other certain days consecrated to our Lord and His Blessed Mother, to wit: at Christmas, Circumcision, Resurrection, Ascension, Pentecost and Corpus Christi, and on the Nativity, Immaculate Conception, the Annunciation, Purification and Assumption, the feast of All Saints and of their Patron. Besides these days prescribed by the Rules, it is recommended that they should frequently and devoutly participate of the Most Holy Sacrament.

5. On Sundays and Holydays of Obligation, all should assemble in the morning in the place appointed for the Sodality, where they should spend some time in spiritual things, according to the direction of the Father Director. And none should introduce any one without his permission to the spiritual exercise of the Sodality.

6. Before commencing any thing of importance in the Sodality, they should recite the Hymn *Veni Creator*, with the antiphon verse and prayer of the Blessed Virgin, according to the time, as used in the Church at the end of the Divine Office.

7. It would be most proper, if they could every day be present at the Holy Sacrifice of the Mass, but on Sundays and Holydays of Obligation, when they are to receive the Holy Sacrament, they should approach together the Altar, and should spend at least a quarter of an hour in thanksgiving, and not go away immediately, as many inconsistently do.

8. Every morning as soon as they rise, after having returned thanks for the general and particular favors conferred on them by their good God, they will recite three times, Our Father and Hail Mary, in honor of the Most Holy Trinity; and once the Apostles' creed, and Hail, Holy Queen. They are also requested to spend at least a quarter of an hour in mental prayer, using for this purpose the book appointed them by their Father Confessor.

9. Every evening before retiring to rest, they will make an examine of conscience, and say three times the Our Father and Hail Mary, and once the Psalm: Out of the depths, for the souls of the Faithful departed. And all are advised, since they make greater profession of piety than others, to be also more diligent than others in pious and Christian actions, as frequent confession and communion, the reading of the Office of the Blessed Virgin, reciting

the Rosary, visiting the sick and other like Christian actions.

10. Those who on the appointed day should fail to attend the Sodality, will, as soon as convenient, inform the Director, why they were absent, to whom it will belong to judge, if their excuse be legitimate or not; and should there be any fault, they may be admonished in the manner he will think best.

11. If during the year it should be convenient to adorn the place of meeting better than usual, they should regard their state and condition. Nothing however of this kind should be determined on without the advice and approbation of the Father Director.

12. When any of the Sodalists shall fall sick, the Father Director will take care to send some one or two to visit him, and will strengthen him with the Holy Sacraments, and all the others will recommend him in their prayers. Should it chance that he should be called to a better life, all will recite together the Office of the Dead for the repose of his soul, or at least will recite it privately. And for the eight succeeding days they will hear a Mass, and recite the Psalm: Out of the depths; that he may be the sooner released from Purgatory, should the justice of God still find something to punish in him.

13. They should love one another with true charity, and therefore should avoid all quarrelsome plays, contentions, murmurings, and other faults which may hurt the good name of the Sodality. **It**

is strongly recommended that the Sodalists should, on the days of recreation, and at other times, pay a short visit to the Blessed Sacrament, at least in spirit.

14. All the Sodalists must studiously avoid evil companions and all dangerous occasions of sin; and as their Patroness is particularly honored by that ennobling title of "Queen of Purity," they must strenuously endeavor to imitate her Virginal and more than Angelic purity, always cherish an irreconcilable hatred and aversion for the opposite and degrading vice, keep from all worldly places of dangerous amusements, and avoid those unbecoming plays too common among a certain class of youths, but which are far from being innocent, and evidently betray ungenteel and low breeding. A lively thought on the presence of God will wonderfully contribute to the fulfilment of this important Rule. Wherefore all the Sodalists are earnestly exhorted to repeat to themselves frequently during the day; "God is present and beholds me."

15. They must guard themselves in a special manner against idleness, the worst of all evils; they must consequently perform their respective duties with becoming diligence and attention.

16. Postulants are to be admitted on trial during the space of two or three months or longer, if the Father Director think proper, at the expiration of which time of trial, the Director may admit them as members, provided they have given unequivocal proofs of their piety, made their first communion

and be fifteen years of age, unless he would dispense as to the age.

In Sodalities established chiefly for the encouragement of youth, aged or married persons might, with the consent of the Father, be received as associates, and unite on Sundays in the recitation of the office and at the time of the monthly communion; but, without a special request of the Director, they should not be present at the extra meetings, nor hold offices in the Sodality.

17. That these rules may be the more easily observed, they are to be read in public at least once a month, instead of the usual spiritual lecture which is made before or after the recitation of the Office.

RULES OF THE PREFECT OF THE SODALITY.

1. He who is chosen to be Prefect of the Sodality, being raised to that office only on account of the idea had of his virtue and merit, is naturally engaged to be more ardent and zealous than the others for the observation of the general rules and those of his Office, and because nothing better becomes him than to exhort by word and example to perfection, those who have honored him by their votes, he should often approach the Holy Table, and omit nothing of all the obligations of a perfect Sodalist.

2. He will always be at the chapel at the appointed time, and will take care to foresee all that regards the usual exercises of Piety, which shall be agreed upon by the spiritual Father. If pressing business should prevent him from fulfilling his duty, as may sometimes happen, he should inform the spiritual Father in time, that the first assistant may in his absence supply his place.

3. Although the Prefect who is chosen, should have immediate care of the Sodality and be its Superior; he is always subordinate to the spiritual Father, from whom he must learn the manner of treating the business that regards it. This being the case he will abolish no custom and establish nothing new, without the consent of the spiritual Father, in order that all may be done in concert, and with prudence, to the greater glory of God and his Blessed Mother.

4. He will take particular care of the Sodalists, and will prudently get information of their life and manners. If he perceive any considerable fault in them, he will inform the Father, that he may remedy it in the best manner his wisdom and charity may suggest. As to the other faults and inexcusable absence, his duty obliges him to inform the Father of them also, in order to find out together the means, proper to bring back mildly to exactness those who may grow languid and weary with the service of God and of the Blessed Virgin.

5. When the election of the Prefect and other officers shall take place, he will take care that the rules should be read publicly, and by his exam-

ple and vigilance contribute to their exact observance by all the Sodalists. If he remarks that any faults or abuses prejudicial to them have crept in, he will endeavor with the Father to find the surest means of bringing them back to their original rigor. It will also be his duty to see if the names of the Sodalists are all written in the Catalogue, and if they be so disposed that he can easily distinguish those who are assiduous in their attendance from those who are not.

6. When any of the Sodalists fall sick, it will be his duty to appoint those who will visit him on the part of the Sodality; if the sickness becomes dangerous, it will not be sufficient simply to recommend him to the prayers of the Sodalists, but if necessary, he will advertise him of his danger, that he receive in time the Holy Sacraments of the Church; and if God disposes of him, it is the Prefect's duty to see to the observance of the 12th General Rule.

7. His vigilance and care should also extend to the inferior officers of the Sodality, and particularly to the Assistants, Secretary and Consultors, that this may incite them to observe exactly all that regards their employments. Although he be the Superior and first of all Sodalists, and in virtue of his election he has the right of bringing back into the good road those who stray from it, however, should there happen any considerable fault out of the Sodality, he will advertise the spiritual Father to correct it himself, in order not to expose himself too much.

8. In all the elections he will see the accounts of the Treasurer, and will sign them in the presence of

the Assistants, informing the Father of all that shall have been spent ; he will not permit any considerable expense to be made for the ornament of the Chapel or Altar without the Father's consent ; it is also proper that he should be present when the Treasurer puts in or takes out any money from the box.

9. Every month he will assemble the principal officers and Consultors in presence of the Father, without whom they shall not deliberate or decide on any thing. The Prefect will propose to the council what he shall have before communicated to the Father, to whom it belongs to defer or put in execution the resolutions that shall have been taken for the benefit of the Sodality.

10. The Prefect can receive none into the Sodality, and much less, drive out those who have been admitted. If any one should ask to be received, he must send him to the Father and afterwards know his opinion, and if the Father judges the postulant proper for the Sodality, he may be proposed according to the rule regarding the admission of Sodalists.

11. If any Sodalist should give scandal to the others, and together with his non-observance of the rules, his bad example and improper conduct should inspire any contempt for the Sodality, instead of increasing its esteem, the Prefect should charitably advise him of his fault, and get some other so to advise him ; if he will not amend, he will communicate it to the spiritual Father, and with his consent assemble the Consultors. If they judge it necessary to expel him, the Prefect will inform the Sodality in

general terms, of his expulsion, and will erase his name from the Catalogue.

Although this be the usual manner of driving from the Sodality those who dishonor it, the Father will always possess, in important cases, the full power of suspending or expelling those, whom, according to God, he shall think proper. As to the negligent who often absent themselves from the Sodality, after having been sufficiently advised, and no amendment following, they shall be effaced from the number of the assiduous, provided they give no scandal to the others.

12. The Prefect will sign an inventory of the furniture of the Sodality, whenever his term of office shall expire, and whenever it shall be necessary ; he shall also sign with the Secretary, the diplomas, the account of expenses and receipts, and all the other writings of any importance, that he may give them to the other officers who will succeed him.

13. In several places it is customary for the Prefect to recite before the altar, with a lighted taper in his hand, aloud and in the name of all the Sodalists, the consecration to the Blessed Virgin page 206, on each of the solemn festivals of the Sodality, also, the act of renovation of baptismal promises, on Whitsunday, and on the festival of the sacred heart of Jesus, the act of reparation of honor to that most adorable Heart.

RULES OF THE ASSISTANTS.

1. The principal duty of the Assistants is to assist

the Prefect in his office ; for this reason they must be strongly united with him, and often converse together on the affairs of the Sodality. They will endeavor to inspire others with a respect and devotion for the Blessed Virgin, as well by their good example as by their conversation. Let them remember that the frequentation of the Sacraments, and the exact observance of the common rules of those which are peculiar to them, will make great impression on the mind and heart of all the Sodalists.

2. They will take care, according to the orders of the Father or Prefect, to instruct those who desire to be received into the Sodality, explaining to them the rules, and giving them information of the practices usual in the Sodality. They will also prudently and charitably watch over the private members, who will be recommended to them, and observe their conduct, in order to confer upon them with the Father and Prefect, and to see the means proper to renew their fervor, should they grow tepid in the service of God and his Holy Mother.

3. They will propose what may contribute to the embellishment of the Chapel, according to the custom and diversity of time, deliberating upon this with the Father and Prefect ; and following their advice in all that regards the good of the Sodality.

4. They have the right to be present at all the public and private meetings, and when the Prefect is not present the first Assistant will supply, and the 2d Assistant will perform the duties of both. When it will be necessary to see and sign the accounts of expense and receipt, or to make the inventory of the

furniture at the expiration of office, they will be present to put in the hands of the new officers, what may have been entrusted to their care.

RULES OF THE SECRETARY.

1. The Secretary of the Sodality will be present at all the private and public meetings, and will write in a book destined for this purpose, the most important things, showing before to the Father and Prefect copies of what should be registered. He will keep locked up the writings and other things regarding his office, and preserve them carefully; he will keep secret what is worthy of being so, and therefore he will neither speak of nor communicate what shall have been determined on, nor show to any person any writing, without express order of the Father or Prefect.

2. There shall be a book in which the Secretary will write the names of the Sodalists, their surname, country, day of reception, and other things which each meeting may deem proper to be inserted. The deceased Sodalists, the Benefactors, and the persons who have changed their state of life, should also be inscribed in the same. If those who have left or been expelled the Sodality, are written in this book, the causes of their departure or expulsion shall not be inserted.

3. His office obliges him to write the diplomas, the letters, patent or missive, and others which will

be assigned him, to sign them, and if necessary, seal them with the seal of the Sodality, doing nothing in this but with the advice of the Father and Prefect, to whom he will show what he is to do, or will have already done. If things of any consequence be written, he will retain a copy, according to the order of the Father and Prefect.

4. He will reply to the letters which other Sodalities may write to the one of which he is Secretary, and for this will consult the Father and Prefect, as well as on all other letters, which he cannot write to other Sodalists or to considerable persons on any subject whatsoever, without having given them to be examined by the Father and Prefect, who will subtract or add what they may think proper. He will then transcribe them into a book destined for this purpose.

5. He will see that nothing is wanting that is necessary to his duty, and will preserve all in good order to be transferred to his successor, with a catalogue of what was entrusted to him, and an instruction on what remains to do.

6. When the Sodalists are very numerous, the Secretary will have a substitute, who will assist him and supply his absence; but when the Secretary is present, his substitute will not be present at the consultations, unless the Father and Prefect have some particular reason for calling him in.

7. He will take care that there be in the Chapel a list, in which the names of the assiduous Sodalists should be legibly written. The Bull of erection, the Common Rules, the Summary of the Indulgences,

and whatever the spiritual Father and Prefect may appoint, should also be exposed in the Sodality, or at least so as to be easily read, when necessary.

RULES OF THE SIX OR TWELVE CONSULTORS.

1. Choice shall be made of some persons of the Sodality, conformably to the rules of election, viz.: of ten or twelve if they be fifty or more, six if less than fifty. Their duty is to be present with the Prefect in all the consultations that regard the welfare of the Sodality. They should be chosen from among the oldest and most virtuous members, that they may serve as an example and a model to the others, in what regards all the duties of a perfect Sodalist.

2. Each Consultor shall take particular care of those whom the spiritual Father or Prefect will recommend to him, conversing with them without affectation on the subjects proper to preserve them in fervour and piety. If any of those over whom he has the right of inspection, should relax in the observance of the Rules and neglect his duty, after having been charitably advised, the spiritual Father and Prefect should be advised, that they may reduce him to order, particularly if the faults be of such a nature that the good name of the Sodality receive some hurt from them.

RULES OF THE TREASURER.

1. The Treasurer at his entrance upon office, will make an inventory of the furniture of the Sodality. He will place in writing the amount of the offerings he will receive from his fellow-sodalists, whether for the support of the Chapel, or for the relief of the poor, or for the payment of the debts of the Sodality.

2. He will keep a register of receipt and expenditure, of which he will give account every six months to the Prefect and two Assistants, in the presence of the Father.

3. He will give for charitable purposes or objects to be purchased by the Sodality, what may have been determined upon in council and approved by the Father.

4. He will furnish every month what will be necessary for the purchase of the lights, or other things necessary to the Sodality, and will be present at all the assemblies of the officers, and give his advice in things relating to his own duty.

5. When he will leave office, he will place in the hands of his successor, the books of receipt and expenditure, and the inventory of all committed to his charge.

RULES OF THE SACRISTANS.

1. The Sacristans should take care of the Chapel and all things belonging to it, and prepare in tir

all that is necessary, according to the order and direction of the Father and Prefect.

2. They will adorn the altar according to the feasts and solemnities; they will give notice to the Confessors, prepare the monthly sentences and the tickets for the election of the Prefect and Officers, and take a special care of the badges, medals, and books belonging to the Sodality.

3. They will advise the Father and Prefect of what may be wanting in the Sacristy, that it may be provided; they must not, however, order or expend any thing without the order of the Father and Prefect.

4. They will keep a register of all the ornaments of the Sacristy, and on retiring from office will give a Catalogue of the same, and endeavor to place them in good order in the hands of their successors.

5. They will not complain of their trouble in adorning the Sodality Chapel; they will rather esteem themselves honored in serving in this manner the Queen of Heaven, to whom they have consecrated themselves.

6. They will always cherish a profound respect for the Chapel, and observe in it the greatest modesty, mindful of the Angel Guardian of the Altar, who is present and observes all their actions.

RULES OF THE LECTORS.

1. The Lectors will be assiduous in their attendance upon the appointed days, and diligent to be in

the Sodality at the appointed time; and when seven or eight Sodalists will have entered, one of them will commence the reading, and continue it until the time for the commencement of the exercises of devotion, or should it be too long, they will relieve one another, reading by turns.

2. They will know from the spiritual Father what book they must read, and they will read it in a loud voice and distinctly, so as to be conveniently heard by all those who are present.

RULES OF THE MUSIC LEADER, AND OF HIS ASSISTANTS.

1. The duty of the Music Leader shall be to begin the singing at the appointed time, and at least once a month and previously to each Sodality celebration, to notify to the members of the singing division the time and place, where they are to rehearse the hymns to be sung.

2. As the Sodalists-singers perform the function of Angels, they should enter fully into the pious feeling, which they express aloud. Their whole deportment, chiefly whilst singing, should be adorned with fervour and great modesty.

RULES OF THE REGULATOR.

1. The Regulator should take care to be first in

coming to the Sodality, see that all the seats be properly arranged, and leave the Chapel the last.

2. He will take care of the Catalogue that is near the door, that he may exactly mark those who are absent.

3. He will willingly permit those to enter the Chapel, who from motives of piety, may desire to be witnesses of its exercises ; but this is to be done according to the direction of the Father and Prefect.

RULES FOR THE ELECTION OF PREFECT AND OFFICERS.

1. Although God never fails to enlighten with the divine assistance of his Holy Spirit Societies gathered together in his name, he nevertheless almost always employs ordinary means to conduct them. This being the case, besides the Father appointed by the Superiors of the College to govern the Sodality, the members of the same will choose, according to the following rules, one of the oldest, most virtuous and most zealous Sodalists, who in quality of Prefect will have authority over the others only in what regards the welfare and regularity of the Sodality.

2. The election of Prefect will be made four times every year, that is, every three months ; if the number of the Sodalists is not large, and there should be less than fifty, this election will be made only three times. The Prefect can be continued and confirmed only once, nor should this be done without great

necessity ; some other employment, however, may be given to the one who leaves the office, not to him that enters upon it, because he should particularly devote himself to govern the Sodality well, which chooses him only on this account.

3. The election of Prefect should be made in this way : First, the principal officers and Consultors having assembled, after having implored the aid of the Holy Ghost, will mark upon billets the names of the three Sodalists whom before God they will judge most proper to fulfil the duties of Prefect worthily ; if there be twelve Consultors and the suffrages exceed not five, they will proceed to a second ballot, and if this should not succeed, or the votes should be equally divided among four or five persons, the Father will count the votes with the Prefect and Secretary, and draw lots so as to reduce the number to three. If there be only six Consultors, three of their votes will be sufficient. The same rules should be observed for the election of Assistants.

4. After this shall have been done by the Consultors, the Sodalists being assembled in the Chapel, will give their votes to one of the three already nominated ; he who will have the majority will be Prefect ; and that this may be done in order, the following regulations must be observed : A little ball shall be given to each one of the Sodalists, (the Postulants and candidates have no vote,) then each one without communication will, according to his rank and order in the Sodality, place his ball in one of the three boxes placed for this purpose upon the altar, with the name of each candidate written upon it.

The Father and Prefect who is about to leave his charge, will take notice that the number of balls correspond to the number of those who have the right to vote, or rather both standing by the altar will take care that none gives more than one vote. Not only no one of the three shall give his vote, but even they should not be present at the election, and therefore as soon as they are named they will retire.

5. If it happens that all three have an equal number of votes or only two, the election will be resumed; and should the same happen the second time, the lot shall decide, and he whose name shall be drawn first, shall be named Prefect by the Father.

6. Although modesty be particularly recommended in all that is transacted in the Chapel, yet more than usual is expected from all the Sodalists during the election, in which neither passion nor human views should intervene, but only the spirit of God. For this reason they should carefully avoid every thing which could give occasion to the suspicion that they ambition for themselves or their friends the office of Prefect; and thus the principal officers who nominate the candidates should abstain from alleging any reason in favor of those for whom they vote, but they may receive information from the oldest and best members, and particularly from the Father, because he knows better than any one who is fit, and can judge what is most advantageous for the glory of God and the honor of the Blessed Virgin.

7. The Prefect having been elected according to

the rules just laid down, the same order in proportion will be observed in the election of the Assistants, who in the nominating council should have six votes if there be twelve, or four if there be only six Consultors; thus, besides the two whose names will remain upon the boxes after the election of Prefect, two others on two other boxes will be added, in order that from these four two Assistants may be chosen in the same manner as the Prefect. Although it be evident that the two balls which will be given to each voter for this purpose should not be put into the same box, yet it will not be improper to mention it here.

8. As there is scarcely any Sodality in which the members, who compose it, could not succeed one another in the office of Consultors, the same should not be placed more than twice in succession in this employment. They may be chosen either by the Director, or in the following manner: The new Prefect and Assistants, together with the old Consultors and Secretary, will assemble in the Chapel, under the spiritual Father, and having communicated together, will choose those whom before God they shall deem most fit for the office.

9. The election of Secretary should be made in the assembly of the principal officers, in the same way as the Consultors, and the same will be done with regard to his substitute.

10. The other officers may be appointed either by the spiritual Father or chosen by the principal officers.

11. If the Prefect should die during his time of

office or by any other cause should become incapable of discharging his duties, another shall be elected after the usual manner, or should the time for a new election be near at hand, all the council shall assemble and choose one of the Assistants or Consultors to supply his place for the remaining time. This will also be observed with respect to the Assistants and Secretary. If any extraordinary case should happen, which could not be foreseen, the spiritual Father, Prefect, Assistants and Secretary, will decide what is best to be done on the occasion. After the election of the principal officers, the Te Deum should be recited in thanksgiving.

RULES FOR THE RECEPTION OF A POSTULANT INTO THE SODALITY.

1. He who desires to become a member of the Sodality should speak to the Father and Prefect, who having taken information of his piety, manners, studies, age, and other qualifications, will make report thereof to the council, that he may be proposed and received in the number of Postulants. During two or three months he will be present at the exercises of piety that are performed in the Sodality, but he shall not be admitted to the deliberations nor elections; he will even have a different seat from the others in the Chapel, if it be possible.

2. One of the most virtuous and oldest officers

should have the care of instructing the Postulants according to the advice of the spiritual Father, and during the time of his probation, he will explain to them the rules and customs of the Sodality, and all their difficulties in this regard, which may prevent them from attaining what they desire. When the day for their reception arrives, he will inform them of all that they are to do, in order that conformably to the privileges granted by the Sovereign Pontiff to the Sodality, they may receive the Holy Communion and thus be enabled to gain the plenary indulgence attached to the day on which they solemnly consecrate themselves to the service of the Blessed Virgin. That they may be more ready to profit by this indulgence, he will not urge them to make their promise; he will advise them to confer with their Confessor on it.

3. Before proposing any one to be admitted into the Sodality, information, as far as is possible, must be given in private to all the Consultors, that it may be known, and particularly from him, who has had the care of him during his probation, if he has behaved during that time in an edifying and irreproachable manner; if he has not acquitted himself of his duties, or has shown indifference or a want of regularity, the majority of votes will tell whether he is to be excluded or put off for some time. If he has given satisfaction, that is, if he has been fervent, exemplary and assiduous in all the exercises of piety which are performed in the Chapel, then the Prefect can speak of admitting him into the number of Sodalists, and praising his perseverance and

virtue, he will gather the votes ; if they are favorable, the Prefect will propose him to all the Sodality at the following meeting ; and eight days after he will be received in the usual manner.

4. The following is the usual manner of reception : The Prefect supported by the two Assistants before the middle of the Altar, says the *Veni Creator*, with all the Sodalists, for him, (or them,) who is, (or are,) to make a promise, who having a lighted candle in the hand, pronounces with a loud and distinct voice the formulary. The *Te Deum* will then be said in thanksgiving. This ceremony finished, the Father, Prefect and Assistants will embrace the new Sodalist and exhort him to persevere to his last breath in the service of the Mother of God. Besides what has been said above, the following form is observed in several Sodalities. At the appointed time, the Secretary invites the Candidates to leave their seats, saying aloud : " Let those, who are to be promoted to the degree of Sodalist, come forward ? " The Candidates immediately proceed and form themselves, if convenient, on one line, standing before the Director and the Prefect. The Secretary, addressing the Director and the Prefect, says : " Respected Father and worthy Prefect, the candidates here present beg admission into the Sodality of the Blessed Virgin Mary. During the time of their probation, their deportment has been edifying, and the whole Sodality is willing that they should be received : hence we earnestly request you to acquiesce to their anxious desires." The Director answers : " If so, let their names be read ! "

The Secretary reads aloud the names. The Director then speaks to the future Sodalists: "Pious and beloved friends, as you are now to be promoted to the holy degree of Sodalist, and enjoy all the spiritual advantages granted by the Holy Apostolic See, it is meet that your dispositions should be manifested to us: hence, answer candidly to the questions, which our Secretary will propose to you." The Secretary then speaks in the following words: "The Sodality asks, whether you are disposed to cherish with special devotion the Blessed Virgin Mary and our holy Patron, St. *****?" The candidates answer in a loud and distinct voice: "Yes—we wish it most earnestly." "The Sodality asks, whether you are resolved faithfully to observe all its rules and regulations?" "Yes, we wish it most earnestly." "The Sodality asks, whether you will according to your power and the spirit of our Society, promote by words and example, the glory of God and a tender devotion towards the Blessed Virgin Mary?" "Yes, we wish it most earnestly." The Director then says: "Since you are resolved ever to remain faithful, you are now allowed to recite the act of the consecration of yourselves to God and his Holy Mother. And now we invite all the Sodalists here present to invoke with us the Divine assistance of the Holy Spirit, on those who are soon to be united to us by a holy and spiritual tie."

All kneel—the hymn to the Holy Ghost is sung and followed by one of the anthems to the Blessed

Virgin, according to the time, page 31. Each candidate is then called, reads the formula of admission, as marked above, receiving the badge and medal of the Sodality, the embrace of the Prefect, and returns to his seat. This done, the Director concludes the ceremony saying: "Giving thanks to the God three times Holy, for what he has done on this day to the glory of his Holy Name and the honor of His Blessed Mother, and for the increase of his holy Sodality, we, its Director and Prefect, by the authority which has been granted to us, receive you into this our Sodality, duly erected in ——— under the title of the ——— of the Blessed Virgin Mary, and the patronage of St. ——— and confirmed by Pope ———: and we admit you to a share of all the good works, spiritual favors, indulgences and privileges which have been granted to its members by the Holy Apostolic See, in the name of the most August Trinity, the Father, the Son, and the Holy Ghost, Amen." The hymn of thanksgiving is immediately sung.

RULES TO BE OBSERVED IN THE CONSULTATIONS.

1. It seems necessary for the good and advantage of the Sodality, that those who compose its council should assemble sometimes, not only to maintain the vigor of the rules, but also to treat

of what may contribute to the advancement of individual members in piety. For this purpose the Father, Prefect, Assistants, Secretary and Consultants, will confer together once a month at a convenient time, on the affairs of the Sodality. In these private deliberations the Father will have no vote, no more than in the general meetings; but the Prefect will propose, or will make a report of those things that are to be discussed after having taken the advice of the Father. If there is any thing of importance which merits discussion, and may have come to the minds of the other officers, they will communicate it to the Father in private, and if he accepts it, they will propose it that it may be decided; if the thing be of consequence and easily done, they will immediately propose it with the permission of the Father.

2. For those things which are doubtful and may be postponed, it will be permitted to propose them, that they may be discussed with more maturity, and that the decision of them may be more easy at the following meeting. If the Father and Prefect sometimes judge it proper to bring into the meeting any Sodalist, he will have no right to decide any matter, but will simply propose his opinion. What will be passed by a majority in these meetings should be faithfully observed, and it shall not be abolished without good reason.

3. The business that seems to require the universal consent of the Sodality, should be proposed by the Prefect with the Father's approbation; and if it should happen that for some private reasons the

members should not dare to tell their opinion, they will give it in writing, so that the majority of votes may determine the part they ought to adopt, and if they should be equally divided the Father will determine what is to be done. The Sodality will be deemed complete when the Prefect and half of the Sodalists are present ; the same is to be said of the principal officers, who form the Council with the Father, without whose participation nothing can be done.

4. In every meeting whatsoever, general or partial, no laws, statutes, ordinances, of any importance can be made without the approbation and consent of the Rector, whom the General appoints for this purpose in his place, according as it is expressly specified in the bull of erection.

5. It is good that there should be some order in the sittings of the Sodality. The Prefect will have the first place immediately after the Father ; the first Assistant will be on the Prefect's right, and the second on his left, according to the diversity of place ; the Secretary and the Treasurer will be near them, and the other members according to the order prescribed. The Father may take such a seat as to be able the better to watch the whole Sodality.

6. When one gives his sentiment on the business before the Sodality, he should give it with much modesty and prudence, and with a holy liberty, so as to show that he says nothing but what is for the greater glory of God, and the good of the Sodality.

PLENARY INDULGENCES GRANTED TO THE SODALISTS.

1st, On the day of reception. 2dly. On the day of the Assembly. 3dly, On the solemn festivals of the Sodality, or on the day to which they have been transferred. 4thly, On a communion day, after a general or annual confession. 5thly, On the chief festivals of our Lord or of his Blessed Mother. 6thly, At the hour of death. *All these Indulgences can be applied to the souls in Purgatory. The Altar of the Sodality is privileged.*

PRAYERS OCCASIONALLY USED IN THE SODALITY.

Formula of admission, approved by Pope Gregory the VIII., in 1563.

Holy Mary, Immaculate Virgin, Mother of God, I — choose thee this day for my Mother, Queen, Patroness and advocate, and I firmly resolve never to depart, either in word or action from the duty which I owe to thee, nor to suffer those, who are committed to my charge, to say or do any thing against thy honour, and the respect which thou deservest. Receive me therefore, as thy devoted servant for ever, assist me in all the actions of my life, and forsake me not at the hour of my death. Amen.

Formula, which can be used by those who are admitted as candidates.

Holy Mary, Immaculate Virgin, Mother of God, I —, anxious to become one of thy privileged children, resolve, on this day, with the Divine assistance, and helped by thy powerful intercession, to amend my life and imitate thy virtues, so as to deserve to be received as a member of this holy Sodality, erected to thy honor, and to the greater glory of thy Divine Son. Amen!

Prayers to be said before the consultation, election, or admission, and likewise before the transaction of any business of importance.

VENI, Creator Spiritus,
Mentes tuorum visita ;
Imple superna gratia,
Quæ tu creasti, pectora.

Qui diceris Paracletus ;
Altissimi Donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus ;
Infunde amorem cordibus .
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
 Pacemque dones protinus :
 Ductore sic te prævio
 Vitemus omne noxium.

Per te sciamus de Patrem
 Noscamus atque Filium ;
 Teque utriusque spiritum
 Credamus omni tempore.

Deo Patri sit gloria
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito
 In sæculorum sæcula. *Amen.*

THE SAME IN ENGLISH.

SPIRIT, Creator of mankind,
 Come, visit every pious mind,
 And sweetly let thy grace invade
 Our hearts, O Lord, which thou hast made

Thou art the Comforter, whom all,
 Gift of the highest God, must call ;
 The living fountain, fire and love ;
 The ghostly unction from above.

God's sacred finger, which imparts
 A seven-fold grace to faithful hearts ;
 Thou art the Father's promise, whence
 We language have and eloquence.

Enlighten, Lord, our souls, and grant
That we thy love may never want;
Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father and the Son in thee.

Immortal honor, endless fame,
Attend the Almighty Father's name:
To the Son equal praises be,
And, holy Paraclete, to thee. *Amen.*

[To this hymn is added the antiphon of the Blessed Virgin, according to the time, page 31, with the verse and oration.]

Prayer after the consultation.

V. CONFIRMA hoc,	V. CONFIRM, O God,
Deus, quod operatus es in	that which thou hast done
nobis.	in us.

R. A templo sancto tuo,	R. From thy Holy Tem-
quod est in Jerusalem.	ple which is in Jerusalem.

V. Domine, exaudi ora-	V. O Lord hear my
tionem meam	prayer.

R. Et clamor meus ad
te veniat.

R. And let my cry
come unto thee.

Oremus.

Let us pray.

Præsta nobis, quæsu-
mus, Domine, auxilium
gratiæ tuæ, ut quod, te
auctore, cognovimus, te
largiente impleamus. Per
Christum Dominum nos-
trum. Amen.

Grant us, we beseech
thee, O Lord, the help of
thy grace, that assisted
by thee, we might fulfil
that which thou hast
taught us. Thro' Christ
our Lord. Amen.

[After the admission, &c., the hymn of thanksgiv-
ing is said.]

THE LITANY OF THE BLESSED VIRGIN

KYRIE eleison. Christe eleison.

Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, mis.

Spiritus sancte Deus, mis.

Sancta Trinitas unus Deus, mis.

Sancta Maria, ora pro nobis.

Sancta Dei genitrix,

Sancta Virgo Virginum,

Mater Christi,

Mater divinæ gratiæ,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

Mater amabilis,

Mater admirabilis,

Mater Creatoris,

Mater Salvatoris,

Ora pro nobis.

Virgo prudentissima,
 Virgo veneranda,
 Virgo prædicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum Justitiæ,
 Sedes sapientiæ,
 Causa nostræ lætitiæ,
 Vas spirituale,
 Vas honorabile,
 Vas insigne devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Janua cœli,
 Stella matutina,
 Salus infirmorum,
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina angelorum,
 Regina patriarcharum,
 Regina prophetarum,
 Regina apostolorum,
 Regina martyrum,
 Regina confessorum,
 Regina virginum,
 Regina sanctorum omnium,
 Regina sine labe concepta,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, parce nobis,
 Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos,
 Domine.

Agnus Dei, qui tollis peccata mundi, miserere
 nobis.

Christe, audi nos. Christe, exaudi nos.

Oremus.

DEFENDE quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam; et toto corde tibi prostratam ab hostium propitius tuere clementer insidiis. Per Dominum, &c.

THE SAME IN ENGLISH.

Lord! have mercy on us.
 Christ! have mercy on us
 Lord! have mercy on us.
 Christ! hear us: Christ! graciously hear us.
 God the Father of Heaven! *Have mercy on us.*
 God the Son, Redeemer of the world! *Have mercy*
on us.

God the Holy Ghost! *Have mercy on us.*
 Holy Trinity, one God! *Have mercy on us.*
 Holy Mary!
 Holy mother of God!
 Holy Virgin of Virgins!
 Mother of Christ!
 Mother of Divine Grace!
 Mother most pure!
 Mother most chaste!
 Mother undefiled!
 Mother unviolated!
 Mother most amiable!
 Mother most admirable!
 Mother of our Creator!
 Mother of our Redeemer!
 Virgin most prudent!
 Virgin most venerable!
 Virgin most renowned!
 Virgin most powerful!
 Virgin most merciful!
 Virgin most faithful!
 Mirror of justice!
 Seat of wisdom!

Pray for us.

Cause of our joy!
 Spiritual vessel!
 Vessel of honour!
 Vessel of singular devotion!
 Mystical rose!
 Tower of David!
 Tower of ivory!
 House of gold!
 Ark of the covenant!
 Gate of heaven!
 Morning star!
 Health of the weak!
 Refuge of sinners!
 Comforter of the afflicted!
 Help of Christians!
 Queen of Angels!
 Queen of patriarchs!
 Queen of prophets!
 Queen of Apostles!
 Queen of Martyrs!
 Queen of Confessors!
 Queen of Virgins!
 Queen of all Saints!

Pray for us.

Lamb of God who takest away the sins of the world! *Spare us, O Lord!*

Lamb of God who takest away the sins of the world! *Graciously hear us, O Lord!*

Lamb of God who takest away the sins of the world! *Have mercy on us!*

Christ hear us! *Christ! graciously hear us!*

Lord! have mercy on us. *Christ! have mercy on us.* Lord! have mercy on us.

V. Pray for us, O holy mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

Defend, we beseech thee, O Lord! through the intercession of the Blessed Mary, ever virgin, this family from all adversity; and as in all humility

they prostrate themselves before thee, do thou mercifully protect them against all the snares of their enemies ; through Christ, our Lord. *Amen.*

ANTHEM.

We fly to thy patronage, O Holy Mother of God ! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Prayers to preserve holy purity.

Through thy sacred Virginity and the immaculate conception, obtain for me, O purest Virgin, purity of soul and body.

Prayer of St. Bernard.

Remember, O most pious Virgin Mary ! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word ! to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother ! that I have perished where no one ever found but grace and salvation. *Amen.*

Prayer often recited by the holy Sodalist St. Aloysius of Gonzaga.

O Holy Mary ! my Mother and Advocate, to thy care and particular protection, and into the bosom of thy mercy, to-day, and every day, and at the hour of

my death, I commend my soul and body ; all my hope and consolation, all my difficulties and afflictions, my life, and the end of my life, I commend to thee ; that through thy most powerful intercession, and through thy merits, all my works and actions may be directed according to thy will, and that of thy divine Son. *Amen.*

ACT OF CONSECRATION

TO THE

SACRED HEART OF MARY.

O SACRED and immaculate Heart of Mary ever Virgin! O Heart, most holy, most pure, most noble, most august and most perfect which the omnipotence of God has formed in a pure creature! O exhaustless source of goodness and mildness, of mercy and of love! model of all virtues; perfect image of the adorable heart of Jesus! O Heart which didst always burn with the most ardent charity, which didst love God more than the Seraphim, more than the Angels and the Saints! O Heart of the Mother of the Redeemer, which hast so lively a sense of our miseries, which didst suffer so much for our salvation, which hast loved us with such ardent love, and which claimest, by so many titles, the respect, love and veneration of all creatures,—vouchsafe to accept my unworthy homage. Prostrate before thee, O sacred Heart of Mary, I honor thee with the most profound respect of which I am capable. I thank thee for the sentiments of mercy and of love with which thou hast been so often moved, at the sight of my miseries. I return thee thanks for all the benefits which thy maternal

bounty has procured for me. I unite myself with all pure souls, who find their delight in honoring, praising, and loving thee.

O most amiable Heart! thou shalt be henceforward, after the Heart of Jesus, the object of my veneration, of my love, and of my devotion. By thee will I approach my Saviour; and by thee will I receive His grace and mercies. Thou shalt be my refuge in affliction, my consolation in suffering, and my assistance in all my necessities. I will learn from thee purity, humility and obedience; and derive from thee, love of the Sacred Heart of Jesus Christ, my Lord and Master. *Amen.*

A METHOD OF HEARING MASS

APPLIED TO HOLY COMMUNION.*

TO BE USED BY THE SODALISTS ON THE DAY OF
THEIR MONTHLY COMMUNION.

Beg God's grace to communicate worthily.

I COME, O Lord! unto thy sanctuary, ^{to} to seek the life and food of my soul. But am I innocent enough to appear in thy presence, and to unite

* Translated from the French.

myself to thee? Judge me, O God! and be pleased to make thy judgment known to me. It is the holy nation only that ought to receive thee, viz., those who are penetrated with a sincere desire of pleasing Thee. Sinners and unjust men are unworthy to approach thee; permit me not, O Lord! to be seduced by them. Teach me to discern thy adorable body, and to know the price of thy precious blood. Why should my soul be seized with anguish and sadness at the sight of thy altars? Hope guides me, and love invites me to them. Enlighten me, O Lord! with the torch of faith, and never permit me to dishonor Thee by a profane and sacrilegious worship.—Purify my heart; support my weakness. Send me that sublime wisdom from above which makes even youth, the most inconsiderate years of our lives, sensible of the dignity of thy sacraments, the holiness of thy laws, and the majesty of thy presence.—As I hope in thee, O Lord! inspire me with that confidence which brings me to thy holy mountain. Though I am affrighted by the consciousness of my unworthiness, still I am encouraged by a hope in thy goodness. I shall receive *Him* into my breast who is afraid of losing me, and who wills my salvation. I will therefore publish his praises, and admire the prodigious effects of his divine charity!

O Almighty God! who givest the bread of heaven to those who live on earth, grant me the fervor of those blessed souls who reign with thee in thy blessed abode. *Amen.*

AT THE CONFITEOR.

Humble yourself at the sight of your sins.

I HAVE sinned, O Lord ; I have violated thy commandments. What ought to have made me agreeable in thy eyes, has been employed in making me culpable. My thoughts—my words—my actions—and all that I possess interiorly or exteriorly, ought to be directed to thy glory. Thou gavest me a being only to love and obey thee, but, alas ! how seldom have I submitted to the duties of obedience, or been faithful to those of love. This I confess and acknowledge to my shame and confusion. I will not seek to justify myself before thee. Yes, it is through my fault, through my grievous fault, that I have sinned ; this I cannot too often repeat, to pay homage to the truth, and to confound my pride. Thy inspirations, assistance, and grace, have never been wanting to me ; but, alas ! I have slighted them. Thou gavest me an upright heart, and didst engrave on my soul the principles of religion and justice ; but I have misapplied them. My faults have been frequent, multiplied, and even enormous, since they have been sufficiently so to displease thee. How then, O my God ! shall I dare present myself at the banquet of the elect, and there partake of the food of angels.

O holy Virgin ! temple of the Word made flesh,—holy John the Baptist, angel of the desert, who prepared the way for the Redeemer of the world ;—faithful disciples, who listened to his instructions

with so much docility, and who received Him with so lively a faith in this mysterious banquet; blessed souls, who now possess Him in heaven, and enjoy, without shadow or darkness, all the treasures of his divinity, join me in petitioning for pardon and grace. He will graciously hear your prayers, his mercy itself will interpose and appease his anger.

O my God! that I could but receive thee into a heart as pure as is that of thy holy Mother;—as penitent as that of David;—as tractable as those of thy disciples; and as fervent as those of the blessed whom Thou hast crowned with diadems of everlasting glory. I know that their affections and sentiments are, beyond measure, greater than mine; but, as I cannot possibly possess them, may I be allowed at least to desire them. *Amen.*

AT THE KYRIE ELEISON.

Pray for us.

HAVE mercy on me, O Lord! alas! if Thou observe my iniquities, I cannot stand in thy presence; how then shall I unite myself to thee in so intimate a manner? Man, compared to thee, is no more than a contemptible assemblage of errors, infirmities, and weakness; how then shall I presume to approach Thee? If Thou didst not look on me with eyes of mercy, I should be annihilated by a single glance of thy justice. But the happy days of indulgence and propitiation are not as yet elapsed; the days of

wrath and vengeance are deferred ; I can invoke thy name ; I can still call Thee my Saviour and Father ; still present myself here in thy temple, where tokens of thy goodness alone are discovered : before an altar where Thou art present only to distribute thy graces. I will then approach this throne of mercy with confidence, saying, *Lord have mercy on me.* I say it with the same spirit of compunction as David, the same faith as the blind man of Jericho ; forget my sins, dispel my darkness. This mysterious banquet was prepared only for the children of light, yet thy goodness calls me to it ; but it is thy mercy alone can make me worthy to be admitted. *Amen.*

AT THE GLORIA IN EXCELSIS.

Give glory to God and beg his peace.

“GLORY be to God on high ; and peace on earth to men of good will.” This Canticle was sung by the angels at the manger of Bethlehem ; but may I not sing it again, O Lord ! now I see thee hid under the veils which cover Thee ? What a glory, to see the all-powerful God, who is seated above the heavens ! What peace, what comfort, on earth, to those of good will ! Glory be to God, whose justice is satisfied by the perpetual sacrifice of so noble a victim ! Peace and comfort on earth to men of good will, who see daily God, as it were, annihilate Himself to save them, and feed them with his own substance. I praise Thee, O Lord ! I bless thee, I adore thee, I love Thee ; I am astonished, ravished, and overjoyed at so many miracles of generosity and

love. But shall I reap no advantage from them? Shall I suffer them to be useless, by the criminal dispositions of my heart? Shall I perish notwithstanding all the sacrifices thou hast made to save me? Shall I slight that peace which thou offerest me; or shall I not, on the contrary, rather strive to acquire that good will which is the source of it? O my God! calm that conflict which rises so often within my heart, and cause the flesh to fight against the spirit; avert especially that criminal and seditious war, which sinners denounce in rebelling against thee. *Amen.*

AT THE EPISTLE AND GOSPEL.

Beg that God would grant you his grace to practise the precepts therein contained.

O MY God! what would barren affections avail me, if I did not reduce to practice those divine precepts, which thou hast declared to me by thy prophets, apostles, and evangelists. Ought I not to be struck with astonishment at the threats, and softened by the promises they make in thy name? The gospel is the work of thy divine knowledge; engrave then in my heart these heavenly truths, which bear along with them the weight of thy divine authority. Let this sacred lamp enlighten and guide my steps in the paths of justice, and remind me incessantly of what Moses formerly said to the Jews: *This is what the Lord sayeth—this is what he commandeth you—that is what he forbiddeth.*

O holy laws! O sublime and salutary maxims of

God ! alas ! how often have I violated them ; but, O God of truth ! in uniting Thyself to me Thou wilt grant me the grace to comprehend, and strength to practise thy holy precepts. *Amen.*

AT THE CREED.

Make an act of faith of the real presence of Christ in the Eucharist.

I NOT only believe, O Lord ! that Thou existest in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance ; but I also believe that Thou art here really present, to give thyself to me. I believe that thou renewest in this sacrament of thy body and blood, the same mysteries that I read in thy gospel ; I find in it again the mystery of thy birth, in seeing Thee on the altar, as newly born, and wrapped in swaddling clothes, little known, except by the heavenly spirits and the humble ;—the mystery of thy life, in seeing thee deserted and forgotten ;—the mystery of thy death, in seeing Thee sacrificed every day upon this altar, as Thou wast upon the cross—the mystery of thy interment, in seeing thee buried in the tabernacle as within a tomb ;—and the mystery of thy resurrection, in seeing thee feed men with thy glorious flesh, which is freed for ever from the empire of death. I no longer, then, envy the happiness of those who saw thee during the course of thy mortal life ; I neither feel the concern nor impatience of those kings and prophets who longed so much to behold Thee—faith

here discloses to me all that the kings and prophets wished with so much eagerness to behold.

AT THE OFFERTORY.

Offer yourself to God, and beg that he would make you a perfect Christian.

WHAT the priest offers thee, O Lord ! is only as yet a terrestrial substance ; but by the virtue of thy word, it will shortly become the body of Jesus Christ. O all powerful God ! I offer thee my heart, I offer thee my soul,—I put both into thy hands ; be pleased therefore to change, transform, and consecrate them. Say but the word, and I shall be sanctified ; renew again therein thy image that has been so often defaced by sin ; change my wicked inclinations into virtuous dispositions. Destroy,—annihilate the man of sin within me, as quickly as thou art about to destroy these substances of bread and wine, of which no more will shortly remain than the sensible appearances. O ! may I, by my fidelity in corresponding with thy grace, suddenly become a heavenly creature, one worthy of possessing thee on earth ; and of reigning eternally with thee in heaven.

AT THE LAVABO.

Beg of God the requisite purity to communicate worthily.

O PURE and holy God, who heretofore saidst to one of thy disciples, *If I do not wash you, you shall*

have no share with me, pour now upon me the salutary effusions of thy grace, which cleanses and purifies our souls. I am about to present myself at thy sacred table, and shall presently partake of that bread of life which ought only to be the food of the children of thy kingdom ; that hidden manna which is promised to those only who overcome the world.—Am I of the happy number of those who have vanquished it? Alas! on the contrary, I have been so unfortunate as to yield to its empire. Deface, then, O Lord! effectually these shameful defects where-with it has defiled my heart; suffer me not to perish with the impious, although I have not walked in innocency, but deliver me from my iniquities.

AT THE PREFACE.

*Join with the saints and angels in doing homage to
Jesus Christ.*

WHAT do I hear?—It is the voice of thy minister, who exhorts me to forget the earth, and to raise up my mind and heart to heaven. What is it that, I there behold?—O Great God! the angels who adore thee, the heavenly powers who abase themselves before thee, the pure souls who contemplate, love and admire thee, and whose delight is to dwell with thee. Ah! how profoundly ought I to humble myself at this sight!—What! shall I receive this same God who reigns in heaven with so much glory! Ah, Lord, though I am unworthy to unite my voice in the canticles of thy saints, yet Thou hast given me

permission to solicit their intercession to procure thy help to my weak endeavors. Holy! holy! holy! Lord God of Hosts! the heavens resound with thy praises, the universe is filled with thy glory. Thou art going to descend on me, and to unite Thyself to me. Although my sins and ingratitude have rendered me unworthy of so great a favor, yet Thou art about to communicate to me the plenitude of thy divine nature.

AT THE BEGINNING OF THE CANON.

MY prayers, O my God! ought never to be more fervent, more extensive, or more agreeable in thy eyes, than at the moment I am at the point of receiving Thee, the sovereign Dispenser of all graces.—Propitious God! graciously hear my prayer. Bless the holy Church to which thou hast united me by the grace of baptism, and which now opens to me its treasures, in giving me the body and blood of its divine spouse. Bless the Pope, bishops, and priests; diffuse a spirit of zeal and sanctity on those whom thou hast called to the sacred ministry; support in them a purity of faith, and make me always docile to their instructions. O my God! look down with the eyes of mercy upon these States; bless and preserve our Republic and its magistrates. Cast a favorable look on the faithful, who assist with me at this holy sacrifice; support the weak—comfort the poor and afflicted—convert sinners—give light to the blind—and reclaim those that are hardened in sin. I offer thee, O Lord! my prayers for all man-

kind, because I know thou art my God, and that thou wouldst unite us in one body, and animate us with the same spirit.

AT THE ELEVATION.

Adore Jesus Christ really present in the Eucharist.

HERE I find my Saviour and my God! though hidden that He may not dazzle me with the brightness of his glory. What appears is no more. The terrestrial substances are destroyed, and replaced by the adorable flesh of my Saviour. The words of consecration have, in an instant, wrought this wonderful change!—Yes, it is the King of heaven! it is the King of the world, the ruler of nations! who lies concealed under these appearances. *Come! then, let us adore the Lord, and fall down before him. Let us bend our knees before the Lord that made us, for He is our God, and we are his people.*

O Sovereign of all nature! I adore Thee, and think myself obliged to humble myself in thy presence; as the more I am moved at the favor thou dost me in giving me Thyself, the more I am astonished at the honor paid me in receiving into my breast, *Him*, before whom all knees bend, in heaven, on earth, and in hell. The heavens are open! the Holy of Holies has descended upon the earth! An altar is now the throne whereupon the Most High resides! The angels surround him, and, with the most lively sentiments of respect and love, make him amends for the contempt, forgetfulness and indifference of men.

What dost thou, O Lord ! whilst those sublime intelligences prostrate themselves before Thee ? Thou thinkest of my salvation ; thou offerest thyself to thy Father as a victim of propitiation for the sins of the living and the dead ; thou burnest with a desire of uniting thyself to me : thou invitest me tenderly to open my heart to thee. O King of glory ! why dost thou thus pursue so vile a creature ? What could have urged thy eagerness to seek me ? Alas ! I have a thousand times made myself unworthy of thy love by my sins ; but—what do I say—art thou not here to blot them out ? Dost thou not offer thyself to the divine justice as a victim for the redemption of sinners ? O God ! look upon thy Christ. Of myself I have not the means to appease or satisfy thy justice, but I do not come alone to the throne of thy grace ; I offer thee, in union with myself, thy beloved Son. If thou seest nothing in me but the image of sin, thou wilt find in him the most pure and perfect sanctity. Behold then this spotless Lamb sacrificed upon this altar. Hear the voice of the precious blood he sheds on me, to purify me ; for it is through him that I shall become worthy to unite myself to thee. It is after having offered him to thee as a victim, that I shall be inspired with the confidence of receiving him as my food.

AT THE PATER NOSTER.

Apply to communion the seven petitions of the
Our Father.

O MY Father! whose reign is in heaven, come and reign also in my soul. Sanctify it by thy presence. Subject it to thy will, and render it pliant and docile to the inspirations of thy grace. Nourish it this day with that mysterious bread which assuages its hunger, and preserves its health and strength.—Root out of my heart all sentiments of hatred and revenge, and forgive me as I forgive others. Give me that wisdom, which avoids temptations, and that strength, which renders me victorious when they are inevitable. Deliver me from all those evils, which oppress me, and give me so much uneasiness.—I come to thee as a child to his father, to be fed; as a guilty servant, to be reconciled to his master; as a subject, to be protected by his king; as an afflicted person, who flies for consolation to the genuine source of true comfort.

AT THE AGNUS DEI.

LAMB of God, pure and spotless Victim, who takest away the sins of the world, and who alone can satisfy the justice of an offended God, suffer me to partake of the merits of thy sacrifice and of thy innocence. Oh! what lessons of humility, patience, meekness, and charity, dost thou not give me! Imprint these virtues in my soul, that it may become

an agreeable abode for thee, where thou mayst be able to repose as in a residence of the most perfect peace.

AT THE PRIEST'S COMMUNION.

ALAS! how shall I presume to receive my Lord and my God, my Spouse, my Judge, my Father, my Friend, and my All! Ought I not rather to be terrified at his grandeur, and humbled at my own unworthiness and baseness? Inspire me, therefore, O Lord, with those sentiments of humility, fervor and love, I ought to have in approaching so holy and tremendous a mystery. Speak only one word of salvation to my soul; and since thou art so good as to unite thyself to me, prepare me for the honor thou designest to confer on me.

AT THE LAST GOSPEL.

O WORD made flesh! how hast thou hidden and annihilated thyself to become the food of my soul! Thou art the light and life of the world; enlighten me, therefore, and disclose to me thy dignity and thy charms. May the most profound sentiments of respect, admiration, love and gratitude, crowd into, and penetrate my mind. To communicate is to receive a God; Oh! how ought I not then to be struck and moved at so holy and tremendous an action? Those who receive him become his children. Oh, what a privilege! what a happiness! what a glory! they are united to a God who is full of grace and

truth. O moving grace! O divine truth! august dignity of the children of God! they become children of grace and truth. What strength! what light! what exaltation! in a sacrament which unites man to God! But I lose myself, O Lord! I forget myself in the depth of thy mysteries, and in the immense ocean of thy mercies. I will keep close to thee by the bonds of love, which is the only sentiment that can correspond to thy favors.

PRAYER AFTER COMMUNION.

I HAVE found Him whom my soul loveth: I have held Him, and will not let Him go. (Cant. iii. 4.) No, my sovereign Happiness! Thou shalt never leave me, until Thou bless me—until thou givest that efficacious benediction, which will never depart from me—until thou place thyself as a seal upon my heart, (ibid. viii. 6,) and close every avenue of my soul to all that is less than thee. But, Lord, whither art thou going? Why cannot I follow thee? Yes, beloved of my soul! that the world may know that I love thee, I will follow thee even unto death, for I have sworn, and from this thrice happy day I am resolved to keep thy commandments. (Ps. cxviii.)—Yet, my God! with what fear! with what diffidence should I make these promises? how should I blush to

present thee a heart which has been a thousand times offered, and as often reclaimed? How often have I vowed eternal fidelity to thy law, and how shamefully have I fled, when an occasion occurred of proving the sincerity of my resolution? Thou hast given me thy life, thy blood, thy sufferings, and I have ungratefully refused thee the most trifling sacrifices. Ah! dearest Jesus! such have I been—thus have I hitherto acted; and what I once did, I may and certainly shall do again, if abandoned by thee. Yet, notwithstanding all, I do again promise to love thee, to serve thee, to forget all for thy love, to be thine, thine only, entirely and for ever. Thou knowest, *O Searcher of hearts!* (Rom. viii. 27,) that in making this promise, I depend not on my wretched self, but solely on that grace, which thou hast declared is sufficient, and which has been abundantly communicated to me in the bread of the strong, the heavenly manna, I have this day received. But, Lord! thou to whom futurity is no less present than this moment, thou alone knowest whether I shall persevere: *into thy hands*, therefore, *I commend my spirit*—to thee I commit with confidence, the care of a soul far more dear to thee than to me; but this one favor I ask, through thy own adorable heart, that thou wilt take me out of the world rather than suffer me to live to offend thee; for every species of torment, even that of hell itself, would be more tolerable to me, than the loss of thee, my sovereign Good! by mortal sin.

O Love! adorable Love of my soul! more ancient

than those mortals who are the objects of thy tenderness—more durable than time, and hitherto proof against my crying ingratitude! what is it that shall now separate me from thee? what shall ever deprive me of the treasure I possess? Shall it be sickness, poverty or contradiction? No, my beloved Jesus! for thou art my health, my inheritance, my sweet unalterable repose;—nor shall humiliation, affliction, or weakness, remove me from thee, for thou art my glory, my consolation, my sovereign strength. No, my God! even my miseries themselves, countless as they are, shall never burst the bonds of our union; *for power is made perfect in infirmity*, (2 Cor. xii. 9) and my soul is wretched enough to call forth the exercise of thy omnipotence, as well as of thy mercy. O my adorable Beatitude! behold *now is the acceptable time*, in which thou wilt hear me—behold now is the day of salvation, in which thou wilt help me—now is the moment when I shall ask and receive, that my joy may be complete. Give me, then, I beseech thee, such virtues as thou seest most necessary for me; teach me *to run by patience to the fight that is set before me, looking on thee, Divine Jesus, the author and finisher of my faith*, (Heb. xii. 1, 2,) and may that hope, that firm confidence in thy mercy, which I have laid up in my bosom, (Job xix. 27,) never forsake me; for thou art the protector of my life, of whom shall I be afraid? No, *though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me*, (Ps. xxii. 4,) thou art my God and my Saviour, *I will act confidently and will not fear*, (Isa. xli.) Give me also, O most loving Jesus! such

perfect conformity to thy divine will, that I may cheerfully submit to the dispensations of thy all-wise and amiable Providence—give me such a lively sense of thy adorable presence, that I may think only of my beloved, *whose turning is towards me*, (Cant. vii. 10,)—let me see thee in all things, and all things in thee; and let every motion of my heart tend to the accomplishment of thy will, for thou art he *whom my soul loveth*, and *I will run after thee to the odour of thy ointments*, (Cant. i. 3, 4.) Give me also the spirit of prayer; teach me thyself to ask so as that I may receive; to seek with that earnestness which insures success; and to knock with such persevering fervor as will open to me the exhaustless treasures of thy adorable heart. O my God! confirm that which thou hast wrought in me—stay with me, for it is late. Alas! my life is far spent, and as yet I have done nothing for thee, my dearest Beloved! O eternal Beauty! why did I not love thee sooner? O infinite Goodness! why was not every transport of my soul, from the moment it was capable of loving, reserved for thee alone? O grant that now, at least, I may *remain in thy love*, (St. John xv. 9,)—give me, I beseech thee, that lively, generous, ardent, *perfect charity*, which *casteth out fear*, (1 St. John iv. 18,)—that charity which many waters cannot quench, and which floods cannot drown, (Cant. viii. 7,) that *charity which is patient and kind*—which *believeth all things, hopeth all things, endureth all things*. (1 Cor. xiii. 4, 7.) O God of Charity! God of Love! thou hast given me thy adorable body, let me conjure thee then to remain with me, for thou thyself art that *love*, to

purchase which *I would give all* I possess, and *despise it as nothing*. (Cant. viii. 7.) O Delight of the blessed! beloved Companion of my banishment! remain with me by the influence of thy all-powerful grace, and henceforward may all the sighs of my heart, all the respirations of my soul, be so many fervent acts of love and union with thee, in this most amiable, most adorable sacrament. O Sacred Heart of Jesus! precious treasure, which I have received, and will never relinquish! do Thou absorb, inflame, and consume my soul.—O my God! take my whole being—take my whole heart, and therein for ever, reign with absolute sway, that I may never acknowledge any king, any master, any lover but Thee. O my sovereign Beatitude! may I rather die than forget thy infinite goodness, thy unspeakable mercies; may these same *mercies give Thee glory*; and may they *follow me all the days of my life*! (Psal. cvi. 8, xx. 6.) In the strength of thy heavenly nourishment I have received, may I walk steadily in the paths of virtue, until I come to that happy region where I shall eternally sing *Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever*. Amen. (Apoc. vii. 12.)

PLENARY INDULGENCE.

A prayer before the crucifix, or picture of Jesus Christ crucified.

Clement VIII. and Benedict XIV. have granted a Plenary Indulgence to those who recite the following

Prayer, before any image or representation of Christ crucified, provided they confess and approach the holy communion. This Indulgence is confirmed by Pope Pius VII., by a decree of the Sacred Congregation of Indulgences, dated the 10th of April, 1821, and is made applicable, by way of suffrage, to the suffering souls of Purgatory.—*Decree of Leo XII., 17th September, 1825.*

PRAYER.

Behold me, O good and amiable Jesus! prostrate in thy divine presence, and beseeching thee, with all the ardor of my soul, to impress upon my heart lively sentiments of faith, hope and charity, and of repentance for my sins, and a most determined resolution of never offending Thee again; whilst with all the affection of my heart, and with the sincerest sorrow, I consider and contemplate thy five wounds, meditating chiefly on the words of the Royal Prophet, concerning Thee, O my Jesus! “They have dug my hands and my feet: they have numbered all my bones.”—*Psalm xxi. 18.*

This Indulgence can be gained every day by *weekly Penitents*, on the condition of communion.—*Decree of the Sacred Congregation of Indulgences, 9th of December, 1763, approved by Clement XIII.*

(*The preceding prayers may serve during visits paid to the most Blessed Sacrament.*)

VESPERS FOR SUNDAY.

Pater Noster, &c.

Ave Maria, &c.

V. Deus ! in adjutorium meum intende.

R. Domine ! ad adjuvandum me festina.

V. Gloria Patri, et Filio et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum Amen, Alleluia. In Lent Laus tibi, Domine ! Rex æternæ gloriæ.

Psalm cix.

Dixit Dominus Domino meo. (See page 13.)

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo, *in concilio justorum et congregatione.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus ; * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus ; * escam dedit timentibus se.

Memor erit in sæculum testamenti sui ; * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium ; * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi ; * facta in veritate et æquitate.

Redemptionem misit populo suo : * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: *initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: *laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

Psalm cxi.

BEATUS vir qui timet Dominum; *in mandatis ejus volet nimis.

Potens in terra erit semen ejus: *generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: *et justitia ejus *et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: *miseri-cors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: *quia in æternum non commovebitur.

In memoria æterna erit justus; *ab auditione mala non timebit.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; *non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus! justitia ejus manet in sæculum sæculi; *cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur; detibus suis fre-met et tabescet: *desiderium peccatorum peribit.

Gloria Patri, &c.

Psalm cxii.

Laudate, pueri! Dominum: (See page 15.)

Psalm cxiii.

IN exitu Israel de Ægypto, *domus Jacob de populo barbaro :

Facta est Judæ sanctificatio ejus, *Israel potestas ejus.

Mare vidit, et fugit ; *Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes ; *et colles sicut agni ovium.

Quid est tibi, mare ! quod fugisti ? *et tu, Jordanis ! quia conversus es retrorsum ?

Montes ! exultatis sicut arietes, *et colles ! sicut agni ovium ?

A facie Domini mota est terra, *a facie Dei Jacob :

Qui convertit petram in stagna aquarum,* et rupem in fontes aquarum.

Non nobis, Domine ! non nobis : *sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : *nequando dicant gentes : ubi est Deus eorum ?

Deus autem noster in cœlo : *omnia quæcunque voluit, fecit.

Simulacra gentium argentum, et aurum, *opera manum hominum.

Os habent, et non loquentur ; *oculos habent, et non videbunt.

Aures habent, et non audient ; *nares habent, et odorabunt.

Manus habent, et non palpabunt ; pedes habent, non ambulabunt : *non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea, *et omnes qui confidunt in eis.

Domus Israel speravit in Domino: *adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: *adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: *adjutor eorum, et protector eorum est.

Dominus memor fuit nostri; *et benedixit nobis.

Benedixit domui Israel: *benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; *pulsillis cum majoribus.

Adjiciat Dominus super vos; super vos et super filios vestros.

Benedicti vos a Domino, *qui fecit cœlum et terram.

Cœlum cœli Domino: *terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine! *neque omnes qui descendunt in inferum.

Sed nos qui vivimus benedicimus Domino, *ex hoc, nunc, et usque in sæculum.

Gloria Patri, &c.

Psalm cxvi.

Laudate Dominum omnes gentes: (See page 92.)

Capitulum, 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri, Jesu Christi, Pater misericordiarum, et Deus totius con-

solationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

The Hymn.

LUCIS Creator optime !
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parens originem.

Qui mane junctum vesperi,
Diem vocari præcipis ;
Illabitur tetrum chaos ;
Audi preces cum fletibus ;

Ne mens, gravata crimine,
Vitæ sit exul munere ;
Dum nil perenne cogitat,
Seseque culpis illigat.

Celeste pulset ostium,
Vitale tollat præmium :
Vitemus omne noxium :
Purgemus omne pessimum.

Præsta, Pater piissime !
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen.

V. Dirigatur, Domine ! oratio mea.

R. Sicut incensum in conspectu tuo.

The Magnificat or Canticle of B. Virgin St. Luke
i. (See page 21.)

Benediction of the Blessed Sacrament.

Tantum ergō Sacramentum
Veneremur, cernui ;
Et antiquum documentum
Novo credat ritui :
Præstet fides supplementum,
Sensuum defectui.
Genitori, Genitoque.
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis, Alleluia.

R. Omne delectamentum in se habentem. Alle-
luia.

Adoration of the Blessed Sacrament.

Adorate supplex latens Deitas,
Quæ sub his figuris vere latitas.
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

Adoremus in æternum sanctissimum Sacramentum
(bis.)

Jesu quem velatum nunc aspicio,
Oro fiat illud quod tam sitio,
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ.
Adoremus in æternum, &c.

Ave verum corpus natum,
De Maria Virgine,
Vere passum immolatum,
In cruce pro homine.

Cujus latus perforatum,
Unda fluxit cum sanguine
Esto nobis prægustatum,
In mortis examine.

O Jesu dulcis !
O Jesu pie !
O Jesu fili Mariæ !
Tu nobis miserere !

HYMNS TO BE OCCASIONALLY SUNG.

“Come, Holy Ghost,” arranged and adapted to a
French Air called “Esprit Saint, descendez en nous.”

Chorus.

Come Holy Ghost, send down those beams,
Come Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From thy bright throne above.
Which sweetly flow in silent streams
From thy bright throne above.
O come, thou Father of the Poor !
Thou bounteous source of all her store !
Come warm our hearts with love, with love divine.

Come warm our hearts with love, with love divine.
Thou bounteous source of all her store,
Come warm our hearts with love.

Chorus—Come Holy Ghost, &c.

Come, thou of Comforters the best,
Come, thou, the soul's delightful guest,
Come, thou, the soul's delightful guest,
The Pilgrim's sweetest relief.

Chorus—Come Holy Ghost, &c.

Thou art our rest in toil and sweat,
Refreshment in excessive heat ;
Refreshment in excessive heat,
And our solace in all grief.

Chorus.—Come Holy Ghost, &c.

O sacred light ! shoot home thy darts,
O pierce the centre of these hearts ;
O pierce the centre of these hearts,
Whose faith aspires to thee.

Chorus.—Come Holy Ghost, &c.

O grant thy faithful, dearest Lord !
Whose only hope is thy sure word,
Whose only hope is thy sure word,
The seven gifts of thy Spirit.

Chorus.—Come Holy Ghost, &c.

Grant us in life t'obey thy grace,
Grant us at death to see thy face,
And everlasting joys inherit ;

And everlasting joys inherit,
Grant us at death to see thy face.
And endless joys inherit.

Chorus.—Come Holy Ghost, &c.

The Sodalist's Hymn.—*Air* : “vous qu'en ces lieux.”

Children of Mary, high your voices raise !
Ye ! on whom she cast a tenderest eye,
Children of God, sing her immortal praise,
And all exalt her glory to the sky.

I see ascending to her glorious throne,
The fervent prayer of every Sodalist,
Each heart erects an altar to her name,
Where Mary lives in everlasting fame.

Chorus.—“Children of Mary, &c.”

When gloomy sorrow racks her children's heart,
Mary is present to bestow relief ;
She chases grief and sad affliction's smart,
And in our sorrow blends maternal grief.
Fly, fly to her, beneath her tender wing,
Leave sorrow and the tears of grief that flow,
For you she'll pray, and from the eternal king,
She'll force the arms of vengeance and of woe.

Happy Sodalists, who from life's earliest scene
Strive and delight your mother still to love,
Hasten to Mary, send your fervent prayer ;
Mary, the children's refuge and delight !
Yes, 'tis her pleasure to assist each child

Who calls upon her aid in humble prayer ;
Past ages speak ! oh was there ever one
Whose vows our mother dear refused to hear ?

Temple divine ! asylum of my heart,
O must I quit thy house where pleasures reign !
Alas ! O mother, must I thus depart
To tempt the dangers of this world of pain ?
O Mary, my mother, to death I run,
The flood of scandal inundates this plain ;
Watch o'er my soul, protect thy Sodalist !
O be my guide, let not this prayer be vain.

*Hymn to the Blessed Virgin.—Air : “ Combien j'ai
douce souvenance.”* (Adding “ Mary”, at the end
of each 3d and 4th line.)

HAIL, happy Queen ! whom Heaven's choice,
Has made the source of all her joys ;
Since he, by whom we move and live,
From thee would life and food receive.

He, whom the sun and moon obey,
To whom all creatures homage pay,
The mighty Ruler of the skies,
In thee conceal'd an infant lies.

O gracious Mother of mankind,
What Eve had lost, in thee we find,
The way to heav'n is now by thee
To mourning sinners open'd free.

To the same Holy Virgin.

As the dewy shades of even,
Gather o'er the balmy air;
Listen, gentle Queen of Heaven,
Listen to my vesper (or morning) prayer

Holy Mother, near me hover,
Free my thoughts from ought defiled,
With thy wings of mercy cover—
Keep from sin thy helpless child.

Thine own sinless heart was broken,
Sorrow's sword had pierced its core;
Holy Mother! by that token,
Now thy pity I implore.

Queen of Heaven! guard and guide me,
Save my soul from dark despair,
In thy tender bosom hide me,
Take me, Mother, to thy care.



Hymn in honor of St. Joseph.—Air: “Le monde en vain,” or “O Saint autel.”

O THOU great fav'rite of the heav'nly King,
Who, now transported to the realms above,
Whose choirs celestial loud thy glories sing:
Receive the tribute of our praise and love.

All other saints thro' death must pass to bliss,
Here thou, thrice-blest! didst find thy happiness:
In that bright world they wear their palms;—
in this
Thou, glorious Saint! thy Saviour didst possess.

Thrice happy Father! and thrice happy Spouse!
Happy in life, and still happier in death!
Mary on thee her tender care bestows,
And Jesus' arms receive thy dying breath.

Now seated high in heav'n, present our vows
To Him who would on earth be called thy Son:
And jointly with thy glorious Virgin Spouse
Ne'er cease to plead our cause before the Throne.

PRAYER.

Antiphona.—Behold the faithful and wise servant,
whom his Lord hath set over his family.

V. Pray for us, O blessed St. Joseph!

R. That we may be made worthy of the promises
of Christ.

Let us pray.

O God! who by a wonderful Providence didst
vouchsafe to choose the Blessed St. Joseph to be
the Spouse of thy most holy Mother, grant, we be-
seech thee, that we who venerate him on earth as
our Protector, may deserve to have him for our in-
tercessor in heaven—Who livest, &c.

*Hymn in honour of St. Aloysius.—Air of the Hymn
of St. Vincent of Paul.*

THE youth who wealth and courts despised,
His spotless mind above to raise ;
Who every rising thought chastised—
'Tis Aloysius claims our lays.

Chorus.

Amiable and angelic youth,
Aloysius, pray for us.

His infant words, the first he frames,
He utters with a trembling voice ;
Jesus and Mary ! hallowed names,
Dwell on his lips, and speak his choice.

Chorus.—Amiable, &c.

Charm'd with the Deity alone,
Terrestrial pursuits he forsakes
And ere yet half to manhood grown,
His virgin vows to Mary makes.

Chorus.—Amiable, &c.

Enamour'd of celestial joys,
Let pride and wealth my choice withstand,
I scorn their gifts, they are but toys,
He said, and joins Loyola's band.

Chorus.—Amiable, &c.

To gain perfection's utmost height
He tries, nor was his trial vain,
Of sanctity a model bright,
He stands a mirror clear of stain

Chorus.—Amiable, &c.

Antiphon.—Well done thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the Lord.

V. Our Lord hath guided the just man by right ways.

R. And hath shown him the kingdom of God.

Let us pray.

O God, the distributor of heavenly gifts, who didst unite in the angelic youth Aloysius, wonderful innocence of life with an equal severity of penance, grant through his merits and prayers that we, who have not followed the example of his innocence, may imitate his practice of penance.—Through, &c. Amen.

Hymn in honour of St. Stanislaus Koska.—French Air.

O ye angelic bands attend !
 From heaven's high exalted spires
 With mortal accents deign to blend,
 The voice of your harmonious choirs.

Chorus.

In early life's most tender state,
 (O thy designs, how great O God !)
 Young Stanislaus could emulate
 The virtuous paths that saints have trod.

Thy tenderness, O Virgin bright,
 Places within his youthful arms,
 The object of his soul's delight,
 An infant Saviour's lovely charms.

Oh happiness supremely great !
No grandeur can his heart decoy ;
Jesus, thy order grants a seat,
Receives the youth and crowns his joy.

Deluding world, thy threats are vain,
Your tinsel pleasures lose their charms ;
The generous youth they can't detain,
He lives secure in Jesus' arms.

In joyful strains come sound his praise,
With anthems strike the vaulted sky ;
Ye angels strike your choicest lays,
And greet the saint now flown on high.

PRAYER.

Antiphon.—Well done thou good and faithful servant; because thou hast been faithful over few things, I will place thee over many things; enter into the joy of thy Lord.

V. Our Lord hath guided the just man by righteous ways.

R. And hath shown him the kingdom of God.

Let us pray.

O God, who among the other wonders of thy wisdom, hast bestowed the grace of mature holiness upon such as were of tender age, grant, we beseech thee, that by the intercession of Blessed Stanislaus, immediately redeeming lost time by labour, we may hasten to enter into eternal rest, through Christ our Lord. Amen.

To St. Cecilia.

Let the deep organ swell the lay,
In honour of this festive day.

Chorus.

Let the harmonious choir proclaim
Cecilia's ever blessed name ;
Cecilia, with a twofold crown
Adorn'd in heaven, we pray, look down
On thy fervent votaries here,
And hearken to their humble prayer.

Rome gave the Virgin Martyr birth,
Whose holy name hath filled the earth ;
And in the early dawn of youth,
She fixed her heart on God and truth.

Let the harmonious choir, &c.

Then from the world's bewildering strife,
In peace she spent her holy life,
Teaching the organ to combine,
With voice to praise the Lamb divine.

Let the harmonious choirs, &c.

Most firmly did her heart withstand,
She smiled upon the fell command,
To plunge her in a bath of fire,
There to be tortured and expire.

Let the harmonious choirs, &c.

Prayer.

Antiphon.—Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

V. With thy comeliness and thy beauty set out.

R. Proceed prosperously and reign.

Let us pray.

O God who grantest us the yearly comfort of celebrating the feast of Blessed Cecilia, thy Virgin and Martyr, grant, that as we honour her in glory, we may follow her example in the practice of a virtuous life.—Through Christ our Lord. Amen.

Hymn to St. Rose of Lima.

First floweret of the desert wild !
Whose leaves the sweets of grace exhale,
We greet thee, Lima's sainted child—
Rose of America—all hail !

When first appeared the infant smile,
Beaming upon thy features meek,
It seemed as if there blushed, the while,
The Rose-bud on thy Virgin cheek.

And hence thy name, St. Rose, was given,¹
Not by thy earthly parents' choice :
But by the holy Queen of heaven,
Who bade thee in that name rejoice.

Transplanted from the worldly gaze,
Which sometimes taints the fairest flowers,
In solitude thou lov'd'st to praise
Thy spouse amid Religion's bowers.

There oft thy mind, too pure, too high,
For this low world of sin and strife,
Held blest communion with the sky,
Enjoying Heaven, in mortal life.

And once, amid thy rapturous prayer,
Thy heavenly Spouse himself came down,
Most sweetly breathing in thine ear,
"Rose of my heart, receive thy crown."

And whilst amid his glories now,
Thou seest him face to face—oh deign
St. Rose, to hear thy suppliant's vow,
That grace and glory we may gain.

Prayer.

Antiphon.—The kingdom of heaven is like to a merchant, seeking goodly pearls, who, when he had found one pearl of great price, went his way and sold all that he had, and bought it.

V. Grace is poured forth on thy lips.

R. Therefore God hath blessed thee for ever and ever.

Let us pray.

O Almighty God, the giver of all good gifts, who was pleased that Blessed Rose, abundantly favored

with the dew of heavenly grace, should beautify the Indies with her purity and patience, grant that we, thy servants, following the perfume of her virtues, may become an agreeable odour to Christ, who liveth and reigneth with thee in the Unity of the Holy Ghost, one God, world without end. Amen.

As many Sodalities have chosen their Patron, or Patroness, among the Saints above-mentioned: pious Sodalists, desirous to make a novena, may recite for nine days 3 "Our Father," and 3 "Hail Mary," with the prayer and hymn in honor of the Saint, whose intercession they wish to obtain.

The following hymns have been either selected, on account of their usefulness on the days of Communion, or reception;—or purposely written and adapted to the air of some of the best French canticles.

HYMN.

Which may be sung before Vespers or any part of the Sacred Office.

Hark! my soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays;
Sings its part, and then obeys.

Nature's chief and sweetest choir
Him with cheerful notes admire:

Chanting every day their Lauds,
While the grove their song applauds

Tho' their voices lower be,
Streams have too their melody:
Night and day they warbling run,
Never pause, but still sing on.

All the flowers that gild the spring,
Hither their still music bring:
If heaven bless them, thankful, they
Smell more sweet, and look more gay.

Only we can scarce afford
This short office to our Lord:
We, on whom his bounty flows,
All things gives, and nothing owes.

Wake, for shame my slothful heart,
Wake, and gladly sing thy part:
Learn of birds, and springs, and flow'rs,
How to use thy noble pow'rs.

Call on nature to thy aid,
Since 'twas He all nature made:
Join in one eternal song,
Who to one God all belong.

Live forever, glorious Lord!
Live, by all thy works adored:
One in Three, and Three in One,
Thrice we bow to thee alone. Amen.

BEFORE OR AFTER HOLY COMMUNION.

Aspirations before Communion. — Air: “Goutez, ames, &c.” or “Troupe innocente,” or “O Dieu, dont, &c.” or “C’est faire un sacrifice.”

My God, my life, my love,
To thee, to thee I call;
O come to me from heaven above,
And be my God, my all.

My faith beholds thee, Lord,
Conceal’d in human food;
My senses fail; but in thy word
I trust, and find my God.

O, when wilt thou be mine,
Sweet lover of my soul!
My Jesus dear, my King divine;
Come, o’er my heart to rule.

O come! and fix thy throne,
In the midst of my heart;
O make it burn for thee alone,
And from thence ne’er depart.

Be gone ye, from my mind,
Vain childish earthly toys;
In my Jesus alone I find
True pleasures, solid joys.

Aspirations after Communion.

WHAT happiness can equal mine ?
I've found the object of my love ;
My Jesus dear, my King divine
Is come to me from heav'n above,
He chose my heart for his abode,
He there becomes my daily bread ;
There on me flows his healing blood,
There, with his flesh, my soul is fed.

I am my love's, and he is mine ;
In me he dwells, in him I live ;
What greater treasure could I find ?
And could ye, heav'ns, a greater give
O sacred banquet, heavenly feast !
O overflowing source of grace,
Where, God the food and man the guest,
Meet and unite in sweet embrace !

Ye angels, lend your heavenly tongues :
Come, and with me in praises join ;
Come, and unite in thankful songs,
Your sweet immortal voice to mine.
O, that I had your burning hearts,
To love my God, my spouse most dear !
O that he would with flaming darts,
Raise in my heart a heavenly fire !

Dear Jesus ! now my heart is thine ;
O may it from thee never fly !

Hold it with chains of love divine,
Make it be thine eternally.
Vain objects, that seduced my soul,
I now despise your fleeting charms ;
In vain temptation's billows roll,
I lie secure in Jesus' arms.

The Peace of a Soul that loves Jesus Christ.—Air.

“Heureux, qui goute les doux charmes.”

THOUGH all the powers of hell surround,
No evil will I fear ;
For while my Jesus is my friend,
No danger can come near.

Chorus.

Then, blessed Jesus ! dwell with me,
And make me burn with love of thee ;
O blessed Jesus ! live with me,
'Till I may die and live with thee.

When virtue reigns within my heart,
And sin has lost its sway ;
My Jesus will his sweets impart,
And drive all care away.
Then blessed Jesus, &c.

With him possess'd, all nature round,
To me more lovely grows ;
Each pleasure heightens in my breast,
And with fresh ardour glows.
Then, blessed Jesus, &c.

Then, Oh ! the dear enraptur'd thought !
Ah ! could I truly say,
It is no longer I who live,
'Tis Jesus lives in me !
Then, blessed Jesus, &c.

Contemplation of Heaven.

COME, let us lift our joyful eyes
Up to the courts above,
And smile to see the Father there,
Upon a throne of love.
The peaceful gates of heavenly bliss,
Are opened by the Son ;
High let us raise our notes of praise, } *Twice.*
And reach the Almighty throne.

O heaven ! O land of pure delight,
Where saints immortal reign,
Whence endless day excludes the night,
And pleasures banish pain !
When shall my soul, from darkness free,
To thy bright seats remove ;
For e'er to praise my dearest Lord } *Twice.*
In endless peace and love.

*Litany of the Sacred Heart, as sung in the community
of the Sacred Heart.*

Kyrie Eleison. Christe Eleison.

Christe audi nos.

Christe exaudi nos.

Cor Jesu. Miserere nobis.

Cor Jesu, verbo Dei substantialiter unitum,

Cor Jesu, Dei majestate dignum,

Cor Jesu, Dei sanctitate sanctum,

Cor Jesu, Dei bonitate bonum,

Cor Jesu, adoratione Deo debita adorandum,

Cor Jesu, amore Deo digno amandum,

Cor Jesu, ineffabile,

Cor Jesu, incomprehensibile,

Cor Jesu, sanctissimæ Trinitatis sanctuarium,

Cor Jesu, charitatis æternæ dignissima sedes,

Cor Jesu, pax et reconciliatio nostra,

Cor Jesu, hostia vivens, sancta et Deo placens,

Cor Jesu, lancea perforatum,

Cor Jesu, refugium nostrum in die tribulationis

Cor Jesu, spes in te morientum,

Cor Jesu, deliciæ sanctorum omnium,

Agnus Dei, qui tollis peccata mundi miserere nobis,

Agnus Dei, &c.

Miserere nobis.

BEFORE OR AFTER THE RECITATION OF
THE OFFICE OF THE DEAD.

The Dying Christian.—Music by CARR.

VITAL spark of heavenly flame!

Quit, oh quit this mortal frame!

Trembling, hoping, ling'ring, flying:

Oh the pain, the bliss of dying!

Cease, fond nature! cease thy strife,

And let me languish into life.

Hark ! they whisper !. Angels say,
Sister spirit come away !
What is this absorbs me quite ?
Steals my senses, shuts my sight !
Drowns my spirit, draws my breath,
Tell me, my soul, can this be death ?

'The world recedes, it disappears !
Heaven opens on my eyes ! my ears
With sounds seraphic ring :
Lend, lend your wings ! I mount, I fly !
O grave ! where is thy victory ?
O death ! where is thy sting ?

Air : " A Spanish Hymn. "

Lord ! Thou wilt hear the prayer
Of hearts o'erflowing ;
Wounded with grief and fear,
For thy love glowing.

Lord, thou wilt not despise—
Thou wilt with deigning eyes,
View from the heavenly skies,
Thy children mourning.

Far from thy holy path—
Far from thee wandering—
Spare from thy dreaded wrath,
The sinner returning.

Spare, Lord ! the sinner hear !
Give us thy holy fear ;

Grant us the contrite tear :
Hearts with love burning.

Jesus' Sufferings.—Air : “ Chretiens, qui.”

Christians, who of Jesus' sorrows
Come the doleful tale to hear,
See what streams of blood flow for us
Blend, ah ! blend, at least a tear.
Lo ! for your own sins devoted,
Bleeds the victim from on high !
By his sufferings animated,
For Him live and for Him die.

Now behold the “ Man of Sorrows ”
On the Cross exalted high :
Suffering, bleeding, dying for us,
Now behold Salvation nigh :
Christians ! hear his heavenly lessons ;
Hearken to His dying voice ;
His blaspheming foes He pardons,
For them prays, and for them dies.

Ah ! to Him how deep and painful
Is the anguish sinners give !
From their crimes and pleasures shameful,
Outrage vile does He receive !
Vice triumphant holds dominion !
Sin appears where'er we turn !
Jesus' daily crucifixion
Ah ! bewail—with sorrow mourn.

The Complaint of the Blessed Virgin.

STABAT mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebant filius,
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta,
Fuit illa benedicta
Mater unigeniti.
Quæ mœrebat et dolebat,
Et tremebat cum videbat,
Nati poenas inclyti.

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati
Poenas mecum divide.

That day of wrath, &c.

DIES iræ dies illa,
Solvit sæclum in favilla :
Teste David cum Sybilla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus !

Huic ergo parce Deus
Pie Jesu Domine?
Dona eis requiem. Amen.

BEFORE OR AFTER RECEPTION OF MEMBERS.

"Soldiers of Christ!"—Music by CARR.

SOLDIERS of Christ! arise!
And put your armor on,
Strong in the strength which God supplies
Thro' his eternal Son;
Strong in the Lord of hosts,
And in his mighty pow'r,
Who in the strength of Jesus trusts
Is more than conqueror.

Soldiers of Christ! arise,
The God of armies calls
Unto his mansions in the skies
His everlasting halls;
Lo! the angel host appears
To welcome you to bliss:
Oh! what is earth, its sighs and tears,
Its joys compared to this.

Crush'd is the haughty foe,
His might, his glory gone,

But ye, with victory crowned, shall go
To Christ's eternal throne.
There shall the conqueror rest,
And in that blest abode,
Forever reign amid the blest,
Triumphant with his God.

The Vanities of the World.—Air: Tout n'est que vanité.

ALL is but vanity;
And each enchanting scene,
That charms the mortal eye,
Is empty, fleeting, and in vain.
This brilliant outward show,
Pompous glitter,
And wealth and treasure's glow
Soon or later,
Tho' dazzling to the eye,
Shall from our grasp delusive fly.

Yon flowers so sweet and gay,
Whose fragrance scents the air,
Shall droop and fade away,
As if they never bloomed so fair.
The tinsel rays of fame,
Are but shadows;
Birth and an honour'd name,
All deceive us;
Not many an hour
Shall pass, ere all shall be no more.

Why seek, O youth, in vain,
'Mid what the world can give,
True happiness to gain ?
Its charms thy blinded soul deceive.
The more your heart acquires
 Its enchantment,
The less shall your desires
 Gain contentment.
Speedier than you pursue,
 Does every pleasure fly from you.

Strike the Harp in praise of God.—Music by
B. CROSS.

STRIKE! the harp in praise of God !
Wake the timbrel's louder mirth,
Glorious the song must be
Of the great Creator's worth ;
Nature in her calmness rises,
Strains of gladness, peace and love,
Man re-echoes forth her praises ;
Glory to the God above.

Chorus.—Strike the harp, &c.

Honor him ye host of heaven !
Worship him ye realms below !
Not with outward form alone,
But with hearts that purely glow.
He who rules the earth—the ocean—
Keepeth silent watch o'er thee,

He can tell with what devotion,
Bows the heart or bends the knee.

Chorus.—Strike the harp, &c

Sound the Loud Timbrel.—Known Air.

SOUND the loud timbrel o'er Egypt's dark sea !
Jehovah has triumph'd, his people are free !
Sing, for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave !
How vain was their boasting,
The Lord hath but spoken,
And chariots, and horsemen, are sunk in the wave !

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword !
Who shall return to tell Egypt the story,
Of those she sent forth in the hour of her pride ?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumph'd, his people are free !

Hymn of Thanksgiving.

THEE, sovereign God ! we grateful praise,
And greet thee ! Lord, in festive lays ;
To thee, great God ! earth's boundless frame
With echoes sounds immortal fame ;
Lord God of hosts, the heavenly powers, } *Twice*
For thee vibrate the vaulted tow'rs.

Cherubs and Seraphs throned on high,
 Still Holy, Holy, Holy cry.
 Both heaven and earth aloud display
 Thy beauty, grandeur, majesty ;
 Thy praises fill the Apostles' choir ; } *Twice.*
 The Prophets in the song conspire. }

O ! grant us, with the saints above,
 To share thy everlasting love ;
 Save, Lord ! thy people, and enhance
 Thy grace on thy inheritance.
 For ever rule and guide their ways, } *Twice.*
 Each day we'll chant aloud thy praise. }

No age shall fail t' extol thy name,
 No hour neglect thy lasting fame.
 Preserve us, Lord, this day from ill,
 Have mercy, Lord ! have mercy still.
 As we have hoped, so crown our pain, } *Twice.*
 Let not our hope in thee be vain. }

To the Blessed Virgin.—Air : Helas.

Mary, our mother be,
 And hearken to thy children's prayer !
 Mary, we turn to thee,
 Still may we find a mother's care !
 Mother dear,
 Lend a gracious ear,
 As thy suppliants' praise to thee ascend ,
 Virgin pure,

Ever allure,
Till in thy smile our life shall end.

Mary! ever is thine
The sweetest smile of heaven's love;
Mary, Mother! incline
With thine own Son Jesus above
Spouse of the Dove!
Ever may we prove
Faithful, 'till the shades of even,
Bring us near
Thee, ever dear,
Mother of God, and Queen of Heaven.

Ave Maris Stella.—Known Air.

HAIL, Heav'nly Queen! hail, foamy ocean's Star!
Oh! be our guide—diffuse thy beams afar!
Hail, Mother of God, above all virgins blest!
Hail, happy gate of heaven's eternal rest!

Chorus.

Hail, foamy ocean's, hail, Heavenly Queen!
Oh! be our guide to endless joys unseen.

Hail, full of grace! with Gabriel we repeat
Thee queen of heaven, from him we learn to greet;
Thou give us peace, which heaven alone can give,
And dead through Eve, through Mary let us live.

O break our chains! thy guilty slaves release;
O give us light, and let our blindness cease;

Let every ill that preys upon our hearts,
Fly at thy voice, which every good imparts.

Thy children save—Oh gracious mother hear !
From brimful eyes, oh deign to wipe the tear !
Our anxious prayers to God thy Son present
Whose life and blood for sinful man were spent.

For the Blessed Virgin.—Known Air.

FADING, still fading, the last beam is shining,
Ave Maria ! day is declining :
Safety and innocence fly with the light,
Temptation and danger walk forth in the night :
From the fall of the shade, till the matin shall chime,
Shield us from danger and save us from crime.

Ave Maria ! Audi nos.

Ave Maria ! oh hear when we call ;
Mother of Him who is Saviour of all !
Feeble and fearing, we trust in thy might,
In doubting and darkness thy love be our light :
Let us sleep on thy breast while the night taper
burns,

And wake in thine arms when the morning returns.

Ave Maria ! Audi nos.

Hymn to the Blessed Virgin.—Air: “J’engagai.”

O Mary, my mother, thou friend of my bosom,
Methinks I behold thee in glory array’d,
I always have found thee, when life seem’d so toil-
some,
A gracious protectress whenever I stray’d.

Bright queen of my country, thee humbly address-
ing,
With Gabriel, thy angel, I bid thee all hail;
O shed on an exile a mother’s fond blessing,
And guide me secure through this sorrowful vale
Amen.

Evening Hymn.

Music composed by JNO. HEWITT, Baltimore.

Ave Maria, guardian bright,
Hover round thy Son to night,
Mother of the sinless Son!
Hear our evening anthem soar—
To the throne that thou hast won,
Far beyond the thunder’s roar.

Chorus.—Ave Maria, guardian dear,
Hover round thy children here.

Be our guardian, be our stay,
While the darkness rides its round;

Keep us till the morning's ray,
Wake again our anthem sound.

Chorus.—Ave Maria, guardian, &c.

Mother, taintless, undefiled,
Sinless let our slumbers be :
Mother of the sinless child,
Hear the prayer we raise to thee.

Chorus.—Ave Maria, guardian, &c.

Thou hast made our desert bloom,
Mary deign to hear our prayer ;
If to-night we seek the tomb,
Shine upon the desert there.

Chorus.—Ave Maria, guardian, &c.



Hymn to the Angels.—*Air : Like the children
of Sion.*

BLEST spirits of light, oh ! ye have not forsaken,
The children of earth, and the fallen from bliss ;
Then still watch around us, our bosoms awaken,
To thoughts of a world that is brighter than this.

Chorus.—Oh ! fondly watch o'er us ! Oh, guard
and protect us !

Blest Angels, direct us to mansions of
bliss !

The lily of innocence fondly still cherish,
Averting whate'er may its purity stain ;
And oh ! when 'tis fading and ready to perish,
Support and restore it to beauty again.

Chorus.—Oh ! fondly watch o'er us, &c.

Thou chiefly Archangel, whose strength was victo-
rious,
Against the proud spirit that dared the Most High ;
From thy dwelling in heaven all blissful and glo-
rious,

Cast down on each votary a fond guarding eye.

Chorus.—Oh ! fondly watch o'er us, &c.

Oh pray for thy children, and guard and defend
them,

And ask of our Father, thy maker, that we
May faithfully serve him—may love and adore Him,
In heaven, sweet Angel ! uniting with thee.

Chorus.—Oh ! fondly watch o'er us, &c.

Ave Maria.

Ave Maria, gracia plena : Dominus tecum : be-
nedita tu in mulieribus, et benedictus fructus
ventris tui Jesu. Sancta Maria, Mater Dei, ora
pro nobis peccatoribus, nunc et in hora mortis
nostri. Amen.

*Hymn to our Blessed Lady. For the Souls in
Purgatory.*

O TURN to Jesus, Mother ! turn,
And call Him by his tenderest names ;
Pray for the Holy Souls that burn
This hour amid the cleansing flames

In pains beyond all earthly pains,
Favorites of Jesus ! there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.

They are the children of thy tears ;
Then hasten, Mother ! to their aid
In pity think each hour appears
An age while glory is delay'd.

See, how they bound amid their fires,
While pain and love their spirits fill ;
Then with self-crucified desires
Utter sweet murmurs, and lie still.

O Mary ! let thy son no more
His lingering Spouses thus expect ;
God's children to their God restore,
And to the Spirit his elect.

Pray then, as thou hast ever pray'd ;
Angels and Souls all look to thee ;

God waits thy prayers, for he hath made
Those prayers his laws of charity.

St. Joseph's Home.

MOTHER of our St. Joseph's Home
Be our guide where'er we roam ;
Youth is fading like a flower,
Dangers thicken every hour.

Chorus.—(First two lines repeated.)

Queen of Angels, mother dear,
Guard us while we wander here ;
Exiles in a land of pain,
Aid us to our home again.

Chorus.

Star above the gate of heaven,
Light us on when tempest driven ;
Winds are high and wild waves roar,
Guide us safely to the shore.

Chorus.

Solace of thy suffering Son,
Comfort us, till heaven be won ;
Sorrow o'er and dangers past,
Take us to thy breast at last.

Chorus.

May Hymn.

HAIL, Virgin ! dearest Mary,
Our lovely queen of May !
O spotless, blessed lady,
Our lovely queen of May.

Thy children humbly bending
Around thy shrine so dear,
With heart and voice ascending—
Sweet Mary hear our prayer.

Behold earth's blossoms springing
In beauteous form and hue ;
All nature gladly bringing
Her sweetest charms to you.

We'll gather fresh bright flowers,
To bind our fair queen's brow ;
From gay and verdant bowers
We haste to crown thee now.

The rose and lily wreathing,
The humble violet fair,
To thee their perfumes breathing,
With sweetness scent the air.

The mignonette, the lilac,
And sweet forget-me-not—
The eglantine and myrtle,
To grace your wreath we've brought.

The heliotrope, sweet type of love,
And star of Bethl'em too ;
The lily of the valley,
Complete the wreath for you.

And now, our blessed mother,
Smile on our festal day ;
Accept our wreath of flowers,
And be our Queen of May.

To our guardian Angel.

O God, how ought my grateful heart
To praise thy bounteous hand,
Who send'st thy angel from above,
To be my guide and friend.

My soul is surely something great,
Meant for eternity,
That angels thus should be employed
In watching over me.

When I, within my mother's arms,
Enjoyed her fond embrace ;
He, hovering round on airy wings,
Divinely did me bless.

When first I from my mother learnt
My Jesus' name to praise,

He softly whispered to my hear
"How sweet are all his ways!"

Celestial guardian, thus with thee
And by thy constant care,
May I the world's corruption flee,
And heavenly blessings share.

The Hymn.

ISTE Confessor Domini, colentes
Quem pie laudant populi per orbem,
Hac die lætas meruit beatas
Scandere sedes.

Or, instead of the two last lines.

Hac die lætus meruit supremos
Laudis honores.

Qui pius, prudens, humilis, pudicus
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Cujus ob præstans meritum, frequenter
Ægra quæ passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Noster hinc illi chorus obsequentum
Concinit laudem celebresque palmas ;
Ut piis ejus precibus juvemur,
Omne per ævum.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et unus. *Amen.*

FOR VIRGINS.

The Psalms, as on the Festivals of the Blessed *Virgin*.

The Hymn.

JESU, corona Virginum,
Quem mater illa concipit,
Quæ sola Virgo parturit ;
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis virginum,
Sponsus decorus gloria,
Sponsisque reddens præmia.

Quocunque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

Te deprecamur supplices,
Nostris ut addas sensibus,

Nescire prorsus omnia
Corruptionis vulnera.

Virtus, honor, laus, gloria,
Deo Patri, cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula. *Amen.*

FOR HOLY WOMEN.

The Hymn.

FORTEM virili pectore
Laudemus omnes foeminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Carnem domans jejuniis
Dulcique mentem pabulo
Orationis nutriens,
Cœli petitur gaudiis.

Rex Christe virtus fontium,
Qui magna solus efficis,
Hujus precatu quæsumus,
Audi benignus supplices.

Deo Patri sit gloria,
 Ejusque soli Filio,
 Cum Spiritu Paraclito,
 Nunc et per omne sæculum. *Amen.*

O SALUTARIS hostia,
 Quæ cœli pandis ostium !
 Bella premunt hostilia,
 Da robur, fer auxilium.

Uni trinoque Domino,
 Sit sempiterna gloria ;
 Qui vitam sine termino
 Nobis donet in patria.

BEFORE MASS.

At the Sprinkling of the Holy Water.

<p><i>Anthem.</i> Asperges me, Domine, hyssopo, et mun- dabor : lavabis me, et su- per nivem dealbabor.</p>	<p><i>Anthem.</i> Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.</p>
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Psalm.

<p>Miserere mei, Deus,* secundum magnam mise- ricordiam.</p>	<p>Have mercy on me, O God,* according to thy great mercy.</p>
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Gloria Patri, &c.

Glory be to the Father,
&c.

P. Ostende nobis Domine misericordiam tuam.

P. Show us, O Lord, thy mercy.

R. Etsalutare tuum da nobis.

R. And grant us thy salvation.

P. Domine, exaudi orationem meam.

P. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Exaudi nos, Domine Sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum. *Amen.*

Hear us, O Holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place, through Christ our Lord. *Amen.*

THE HOLY MASS.

The Priest at the foot of the Altar says

In nomine Patris, et
Filii, et Spiritus Sancti.
Amen.

Introibo ad altare Dei.

R. Ad Deum qui læti-
ficat juventutem meam.

*P. Judica me, Deus,
et discerne causam meam
de gente non sancta: ab
homine iniquo et doloso
erue me.

R. Quia tu es Deus,
fortitudo mea, quare me
repulist? et quare tristis
incedo dum affligit me
inimicus?

P. Emitte lucem tuam
et veritatem tuam; ipsa
me deduxerunt et addux-
erunt in montem sanctum
tuum, et in tabernacula
tua.

R. Et introibo ad altare

In the name of the Fa-
ther, and of the Son, and
of the Holy Ghost. *Amen.*

I will go unto the altar
of God.

R. To God, who rejoy-
ceth my youth.

*P. Judge me, O God,
and discern my cause
from the nation not holy:
from the unjust and de-
ceitful man deliver me.

R. Because thou art
God, my strength: why
hast thou rejected me?
and why do I go sorrow-
ful, whilst the enemy af-
flicts me?

P. Send forth thy light
and truth: they have con-
ducted and brought me
unto thy holy hill, and
unto thy tabernacles.

R. And I will go unto

* This Psalm is omitted in Masses for the Dead, and in Passion time.

Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

R. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

P. Confiteor Deo, omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis

the altar of God : to God who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God : why art thou sorrowful, O my soul ? and why dost thou trouble me ?

R. Hope in God ; because yet will I praise him ; the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. The Almighty God be merciful to thee, and,

peccatis tuis, perducatur te
ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi Pater; quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to the blessed Mary ever Virgin, to the blessed Michael the Archangel, to the blessed John the Baptist, the holy Apostles Peter and Paul, and to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to our Lord God for me.

P. May the Almighty God be merciful to you, and, forgiving you your sins, bring you to life everlasting.

R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens, et misericors Dominus.

R. *Amen.*

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum de nobis.

P. Domine, exauditionem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

R. *Amen.*

P. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins

R. *Amen.*

P. O God, thou being turned towards us, wilt revive us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And give us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come to thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest going up to the altar saying:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad sancta sanctorum, puris mœramur mentibus introire.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy

Per Christum Dominum nostrum. *Amen.* of holies. Through Christ our Lord. *Amen.*

Here, at solemn Masses, the priest incenseth the altar.

THE ENTRANCE.

<p>Benedicta sit sancta Trinitas, atque indivisa unitas; confitebimur ei, quia fecit nobiscum misericordiam suam. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! Gloria Patri, et Filio et Spiritui Sancto; sicut erat in principio, et nunc et semper et in sæcula sæculorum. <i>Amen.</i></p>	<p>Blessed be the holy Trinity, and the undivided unity; we will confess to him, because he has dealt mercifully with us. O Lord, our Lord, how wonderful is thy name over the whole earth! Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. <i>Amen.</i></p>
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P. Kyrie eleison.

P. Lord have mercy on us.

R. Kyrie eleison.

R. Lord have mercy on us.

P. Kyrie eleison

P. Lord have mercy on us.

R. Christe eleison.

R. Christ have mercy on us.

P. Christe eleison.

P. Christ have mercy on us.

R. Christeeleison.

R. Christ have mercy
on us.

P. Kyrie eleison.

P. Lord have mercy on
us.

R. Kyrie eleison.

R. Lord have mercy on
us.

P. Kyrie eleison.

P. Lord have mercy on
us.

*Gloria in excelsis Deo,
et in terra pax hominibus
bonæ voluntatis; lauda-
mus te, benedicimus te,
adoramuste; glorificamus
te; gratias agamus tibi
propter magnam gloriam
tuam; Domine Deus, Rex
cœlestis, Deus Pater om-
nipotens. Domine Fili
unigenite Jesu Christe.
Domine Deus, Agnus Dei,
Filius Patris. Qui tollis
peccata mundi, misere-
re nobis. Qui tollis
peccata mundi, suscipe
deprecationem nostram;
qui sedes ad dextram Pa-
tris, miserere nobis, quo-
niam tu solus sanctus, tu
solus Dominus, tu solus
altissimus Jesu Christe,

*Glory be to God on
high, and peace on earth
to men of good will; we
praise thee; we bless thee;
we adore thee; we glori-
fy thee; we give thanks
to thee for thy great glo-
ry, O Lord God, heavenly
King, God the Father Al-
mighty. O Lord Jesus
Christ, the only begotten
Son, O Lord God, Lamb
of God, Son of the Father,
who takest away the sins
of the world, have mercy
on us. Thou who takest
away the sins of the world,
receive our prayer. Thou
who sittest at the right
hand of the Father, have
mercy on us. For thou
only art holy; thou only

*The Gloria in excelsis is not said in Advent, Lent, nor in Masses
for the Dead.

cum Sancto Spiritu, in gloria Dei Patris. Amen. art Lord ; thou only art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

P. Dominus vobiscum. P. Our Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit

The Priest then goes to the book, and reads the Collects, Epistle, and Gradual ; which being different every day, the following prayers may be said :

AT THE COLLECTS.

WE humbly beseech thee, O Almighty and eternal God, mercifully to give ear to the prayers of thy servant which he offers to thee in the name of thy Church, and in behalf of us thy people : accept them to the honor of thy name, and the good of our souls ; and grant us all those blessings which may any ways contribute to our salvation : through our Lord Jesus Christ. Amen.

AT THE EPISTLE.

BE thou, O Lord, eternally praised and blessed for having communicated thy Spirit to thy holy Prophets and Apostles, disclosing to them admirable secrets redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what

is profitable, and grace to practise the same all our lives.

At the end of the Epistle, the Clerk answers :

R. Deo gratias.

Thanks be to God

AT THE GRADUAL.

HOW wonderful, O Lord, is thy name through the whole earth ! I will bless our Lord at all times ; his praise shall be ever in my mouth. Be thou my God, and my protector. In thee alone I will put my trust : let me not be confounded forever.

The book is removed to the other side of the altar.

The people stand up, and the Priest says :

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Sequentia sancti Evangelii secundum, — &c.

The continuation of the holy Gospel according to St. — &c.

R. Gloria tibi Domine.

Glory be to thee, O Lord.

Whilst the Priest reads the Gospel, the following may be said :

BE thou ever adored, and praised, O Lord, who art not content to instruct and inform us by thy Prophets and Apostles, but hast even vouchsafed to

Speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to hear him. Grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are words of eternal life. To whom shall we go, but to thee, eternal fountain of truth? I firmly believe, O God, all thou teachest: give me only grace to practise what thou commandest, and command what thou pleasest.

R. Laus tibi, Christe.

Praise be to thee, O Christ.

*The Hymn, "Come, Holy Spirit, heavenly dove,"
or the following, is usually sung before sermon on
Sundays and holidays.*

SPIRIT, creator of mankind,
Visit every pious mind,
And sweetly let thy grace invade,
Such breasts, O Lord, as thou hast made

Chase far away our mortal foe
And thy peace on us bestow;
Let thy direction to us shine,
That sin and vice we may decline.

*Tunc dicitur Credo quando
dicendum est.*

*Then follows the Nicene
Creed, when it is to be
said.*

CREDO in unum Deum,
Patrem omnipotentem,
factorem coeli et terræ,
visibilium omnium et in-
visibilium. Et in unum
Dominum Jesum Christ-
um, Filium Dei unigeni-
tum; et ex Patre natum
ante omnia sæcula; De-
um de Deo, Lumen de
Lumine; Deum verum de
Deo vero, genitum non
factum; consubstantia-
lem Patri, per quem om-
nia facta sunt; qui prop-
ter nos homines, et prop-
ter nostram salutem de-
scendit de cœlis; et in-
carnatus est de Spiritu
Sancto, ex Maria Virgine.
*ET HOMO FACTUS EST; Cru-
cifixus etiam pro nobis;
sub Pontio Pilato passus,
et sepultus est; et resur-
rexit tertia die secundum
Scripturas, et ascendit

I BELIEVE in one God,
the Father Almighty,
Maker of heaven and
earth, and of all things,
visible and invisible. And
in one Lord Jesus Christ,
the only begotten Son of
God; and born of the Fa-
ther before all ages; God
of God, Light of Light,
true God of true God; be-
gotten, not made; con-
substantial with the Fa-
ther, by whom all things
were made; who for us
men, and for our salva-
tion, came down from
heaven, and was incar-
nate by the Holy Ghost
of the Virgin Mary,
*AND WAS MADE MAN:
was crucified also for us,
suffered under Pontius
Pilate, and was buried;
and the third day he rose
again according to the

* At these words, the people kneel down, to adore God for the ineffable mystery of the Incarnation.

in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre, et Filio simul adoratur, et conglorificatur, qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

Scriptures: and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life; who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

When the Priest uncovers the chalice, and offers the bread on the little plate, the people ought to offer it with him.

ACCEPT, O eternal Father, this offering we make to thee: it is only bread as yet; but, by a miracle of thy power and grace, thou art going to make of it a holy and eternal host, who offers himself to thee, for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity; but look on that eternal Priest, Christ Jesus, who, being innocent and spotless, is continually our advocate before thee, pleading for the remission of our sins, and the relief of our necessities.

When the Priest, at the corner of the altar, puts wine and water into the chalice.

IN thy incarnation, O Lord, thou hast united thy divinity to our frail human nature; but go on still, daily, we beseech thee, with thy works of mercy, and grant that we thy people may be so truly united to thee, that neither interest, pleasure, or neglect, may be ever able to divide us from thee.

When the Priest offers the chalice in the middle of the altar.

THOU only, O Lord, canst render this offering worthy of thee, and capable of giving salvation to the world. Accept it, we beseech thee, and purify our souls, that we may be acceptable in thy sight.

When he bows down.

WE can add nothing here, but the sacrifice of an humble and contrite heart, which thou, O Lord, wilt never despise.

When he blesses the bread and wine, which he has offered, making the sign of the cross over them.

THERE remains now this to be done by thee, my Lord; that thou come, O most holy and almighty God, and bless and sanctify what already belongs to thee.

When the Priest washes his fingers at the corner of the altar.

THOU, Lord, who once vouchsafed to wash thy disciples' feet, before their sitting at thy holy table; wash us also we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, and our souls, that we may be wholly innocent and pure.

When the Priest, in the middle of the altar, stands bowing down.

MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant it may sensibly work in our souls, the effects of these mysteries. Let those saints, whose memory we celebrate, not forget us in heaven. They found help in this divine mystery. Grant,

O Lord, it may likewise contribute to our salvation.

*Versus ad populum
dicit.*

*Turning himself towards
the people, he says :*

P. Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

P. Brethren, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to the benefit both of us, and of his holy Church.

THE SECRET PRAYER.

Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam, et per eam nosmetipsos tibi perfice munus æternum. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti

SANCTIFY, we beseech thee, O Lord our God, by the invocation of thy holy name, this host we offer unto thee, and perfect us thereby an eternal oblation to thyself. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the

Deus.

unity of God the Holy Ghost.

P. Per omnia sæcula
sæculorum.

P. World without end.

R. Amen.

R. Amen.

THE PREFACE.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sursum corda.

P. Lift up your hearts.

R. Habemus ad Domi-
num.

R. We lift them up to the Lord.

P. Gratias agamus Do-
mino Deo nostro.

P. Let us give thanks to our Lord God.

R. Dignum et justum
est.

R. It is meet and just so to do.

P. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus; qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de

P. It is truly meet, and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what

tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes :

Sanctus ! Sanctus ! Sanctus ! Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine. Hosanna in excelsis.

we believe of thy glory, as thou hast revealed it, we believe the same of thy Son and of the Holy Ghost, without any difference : so that, in the confession of one true and eternal Deity, we adore a distinction of persons, an unity of essence, and an equality of majesty ; which the Angels and Archangels praise, the Cherubims and Seraphims also, who cease not to cry out daily, saying, with one voice :

Holy ! Holy ! Holy ! Lord God of Sabaoth ; the heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

When the Priest bows down, and begins the Canon, in a low voice, you may say :

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech thee, in the name of this holy victim, incline thy ear to our

prayers, and favour our desires. Thou who art the pastor of all pastors, protect, unite, and govern thy holy Church throughout the world; pour forth thy blessings on his present holiness, and on that prelate who has a particular charge over us.

Whilst the Priest makes his Memento, standing with his hands joined before his breast, the faithful ought, at the same time, to make their Memento, praying in particular for themselves and friends, &c., something after this form:

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for my parents, friends and benefactors; and for N. N., grant them all blessings, spiritual and temporal; for those I have any way injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities; through the merits of thy only Son, our Lord.

[Here every one may add their particular necessities, as likewise those of their friends, &c.]

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of those blessings which he asks for us. Be thou, O Lord, the eternal bond of all our friendships and societies. And as thou hast vouchsafed to join us, not only in communion with thy faithful here below, but also with those who are now triumphing in heaven, with the Martyrs and Apostles, and thy blessed Virgin Mother; be thou the sacred bond to fasten and preserve us therein forever.

When the Priest holds his hands over the chalice.

BEHOLD, O Lord, we all here, though of different conditions, yet united by charity, as members of that one body, of which thy dear Son is the Head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true body and blood of thy dear Son: that, being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace. He that is Almighty, he that is Truth itself, has said with his holy mouth, "*This is my body;*" and how then can we doubt the truth of it? He that made all things of nothing by his word, is he not to be believed, when he says, he has changed one thing into another? Yes, I believe and adore.

At the elevation of the Host.

MOST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine.

The same eternal Word, who brought all things at first out of nothing: he that said, "*Let there be light,*" and there was light; "*Let the earth bring forth its fruits,*" and it was so: the same eternal Word now says, This is my body; and speaks it from the highest heavens, at this very moment, by the voice of his servant.

At the elevation of the Chalice.

MOST adorable blood, that washest away all our sins, I adore thee. Happy we, if we can return our life and blood for thine.

After the elevation.

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures. If with a favorable eye, thou hast regarded the sacrifices of Abel, Abraham,

and Melchisedec, look likewise on ours: for, however weak our faith may be, yet our sacrifice is greater than theirs, and the only one worthy of thy heavenly altar.

When the Priest bows down.

ALMIGHTY God, who art infinitely good, look not on our sins, but on the infinite ransom paid for them. And now, whilst it is offered on our altars here below, do thou receive it on thy altar above: here, from our hands; but there, from the Angel of thy great council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this holy sacrifice.

When the Priest makes his Memento for the dead, standing in silence, with his hands joined before his breast; the faithful ought likewise to make their Memento, thus:

I OFFER thee, again, O Lord, this holy sacrifice of the body and blood of thy only Son in behalf of the faithful departed, and, in particular, for the souls of N. N., for my parents, relations, benefactors, and neighbors; likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. For these, and all others, as many as are yet in the state of penance, waiting for their discharge, we beseech thee to hear us. Grant them

rest, O Lord, and eternal salvation ; admit them to the company of thy blessed saints.

[*When the Priest strikes his breast, and says aloud :*
Nobis quoque peccatoribus ; that is, And to us
sinner, you may say :]

Vouchsafe to grant the same one day to us, poor and miserable sinners as we are : and judge us not according to our demerits ; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon. We ask it of thee in the name of thy dear Son, and in that form of prayer which he himself has taught us ; he who liveth and reigneth with thee.

P. Per omnia sæcula
 sæculorum.

R. Amen.

P. Oremus.

Præceptis salutaribus
 moniti, et divina institu-
 tione formati, audemus
 dicere.

P. World without end.

R. Amen.

P. Let us pray.

Being admonished by
 wholesome precepts, and
 taught by divine institu-
 tion, we presume to say :

Pater noster, qui es in
 cœlis, sanctificetur nomen
 tuum ; ad veniat regnum
 tuum ; fiat voluntas tua,
 sicut in cœlo, et in terra ;
 panem nostrum quoti-
 dianum da nobis hodie ;

Our Father, who art in
 heaven, hallowed be thy
 name : thy kingdom come ;
 thy will be done on earth
 as it is in heaven. Give us
 this day our daily bread ;
 and forgive us our tres-

et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem ;

R. Sed libera nos a malo. R. But deliver us from evil.

P. Amen. P. Amen.

DELIVER us from those evils which we labor under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty: through Christ our Lord, who liveth and reigneth, &c.

P. Per omnia sæcula sæculorum. P. World without end.

R. Amen. R. Amen.

P. Pax Domini sit semper vobiscum. P. The peace of the Lord be always with you.

R. Et cum spiritu tuo. R. And with thy spirit.

P. Agnus Dei, qui tollis peccata mundi, miserere nobis. P. Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis. Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona no- bis pacem.	Lamb of God, who takest away the sins of the world, give us peace.
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[*In Masses for the dead, instead of Miserere nobis, say twice, Dona eis requiem, Give them rest: and the third time, Dona eis requiem sempiternam, Give them eternal rest.*]

After Agnus Dei.

IN saying to thy Apostles, my peace I leave you, my peace I give you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give: peace with thee, and peace with ourselves. Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses. But alas! who does not tremble at this holy table? since it is true, as we are differently disposed, we may receive either life or death: and that the unworthy receiver draws upon himself not a blessing, but thy just wrath. Help us therefore, O Lord, and so prepare us by thy grace, that, in this holy mystery we may find the effectual remedy of all our evils.

The Priest strikes his breast, saying :

P. Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Receiving the Blessed Sacrament, he says :

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

King of kings, Lord of Lords, whom the heavens and the earth cannot contain, how great is thy goodness, thus to become our sacrifice and our food! Thou art the food of life, O good Jesus; and it is by thy power and grace, my soul must live to thee. Communicate then to me, at present, thy divine blessing, and let my weak and hungry soul be now comforted and strengthened by this heavenly food;

that it may be an effectual remedy of all my weaknesses; and make me faithful in thy service for ever.

Grant, O merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become a heavenly nourishment to my soul.

*When the Chalice is covered, he goes to the book
and reads the Communion.*

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

*At the Post-Communion, when he goes a second time
to the book.*

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name. Accept it now to thy glory, and be ever mindful of our weakness.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Ite, Missa est.

Depart, Mass is finished.

Or, if Gloria in excelsis has not been said,

P. Benedicamus Domino.

Let us bless the Lord.

R. Deo gratias.

Thanks be to God.

In Masses for the dead.

P. Requiescant in pace.

May they rest in peace.

R. Amen.

When the Priest bows before the middle of the altar.

Most holy and adorable Trinity, without beginning, and without end; it is through thee, and by thee, we began this sacrifice; and by thee we ought to finish it. Vouchsafe, therefore, to accept it; and as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

The Priest turning towards the people, (except in Masses for the dead,) says:

Benedicat vos omnipotens Deus Pater, et Filius, et Spiritus Sanctus.

Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

P. Dominus vobiscum.

The Lord be with you

R. Et cum spiritu tuo.

And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.

The beginning of the Holy Gospel according to St. John.

R. Gloria tibi Domine.

Glory be to thee, O Lord.

While the Priest reads St. John's Gospel, at the corner of the altar.

O Eternal Word, speak to my soul, which adores thee in profound silence. Thou art the Great Creator of all things: abandon not, I beseech thee, thy creature: be thou my life, my light, and my all. O Light eternal, enlighten me as to this present life, and in the life to come. Chase away by thy presence, those thick and unhappy clouds, that hover over my soul, and hinder me from understanding thee: that I may always know and understand thee, whenever thou vouchsafest to come to me. Reign in me, as in thy own inheritance: for thou, Lord, hast made me; thou hast redeemed me: may I be ever thine. I have sinned too much against heaven, and before thee, and am not worthy to be called thy son. If thou yet receivest me as a prodigal son, grant, Lord, that my love and obedience may correspond to that high birth, where flesh and blood are not concerned; where my will may desire nothing, but as directed by thine. Thou God, incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it adores here below. Amen.

R. Deo gratias.

Thanks be to God.

APPENDIX

Morning Prayers.

1st. Complying with the eighth rule, page 180, recite 3 "Our Father," and 3 "Hail Mary," once "I believe in," &c., "I confess to," &c., and "Hail O Queen," page 34. 2d. If possible, read a little in a good book, reflect on what you have read, apply it to yourself, and draw from your reading a practical resolution. 3d. Conclude with the recitation of the acts, the Litanies, page 210, or any other prayers, which time may allow you to recite.

Evening Prayers.

1st. Complying with the ninth rule, page 180, recite 3 "Our Father," 3 "Hail Mary," once "I believe," "I confess," and "From the depths," page 117. 2d. Examine your conscience according to the method described below. 3d. Add a few prayers of devotion.

Particular and daily examination of Conscience, taken from St. Ignatius' Exercises.

FIRST. As soon as you rise, propose to guard against that particular sin or defect, which you wish to correct.

SECOND. After dinner, at the first moment left to yourself: 1st. Give thanks to God for benefits received. 2d. Beg of God to remember how many times you have fallen into that particular sin. 3d.

Run over each hour, from the moment you rose, down to the present time, and make on the first line of the figure below, a number of dots, equal to the number of times you have fallen into that sin. 4th. Ask pardon. 5th. Resolve to amend.

THIRD. In the evening do the same, and mark on the second line, as many dots as you have fallen into the same particular sin. Moreover, cast a glance over all the actions of the day—repent and amend.

FOURTH. To amend more quickly that particular sin: 1st. Every time you fall into it, place your hand to your breast, grieving for having fallen, which can be done without being observed. 2d. Compare one line with the other, that is the morning with the evening, the first day with the second, the first week with the following, &c., and see by the diminution of the number of dots, how much you amend.

Model how to mark the number of falls.

Sunday,	morning,	• • • • • • • • • • • • • • • •
	evening,	• • • • • • • • • • • • • • • •
Monday,	morning,	• • • • • • • • • • • • • • • •
	evening,	• • • • • • • • • • • • • • • •
Tuesday,	morning,	• • • • • • • • • • • • • • • •
	evening,	• • • • • • • • • • • • • • • •
Wedn'y.,	morning,	• • • • • • • • • • • • • • • •
	evening,	• • • • • • • • • • • • • • • •
Thurs'y.,	morning,	• • • • • • • • • • • • • • • •
	evening,	• • • • • • • • • • • • • • • •

SHORT METHOD OF PREPARING FOR
CONFESSION.

FIRST. *Prepare yourself* a few days before, by a greater fervor and a stricter watch over yourselves.

SECOND. *Invoke* the divine assistance, reciting devoutly some of the following prayers : Spirit Creator, page 208 : Come, Holy Ghost, page 243 : Antiphons to the Blessed Virgin, page 31 : or her Litanies and the prayers that follow, page 210.

THIRD. *Examine yourself* with care, but without too great anxiety, on sins committed against God, your neighbour, and yourself; either by thoughts, words, actions, or omission—or on the Commandments of God—the Commandments of the Church—the seven deadly sins : (pride, covetousness, immodesty, gluttony, envy and sloth,)—the duties of your state of life—your predominant passion.

FOURTH. *Excite yourself* to contrition, that is : to a hearty sorrow for having offended God, with a firm resolution of sinning no more. To conceive a great horror for sin, according to the advice of St. Francis of Sales : 1st, descend in spirit into the sad abode of eternal misery, and weigh seriously the punishment of sin ; 2d, ascend to Heaven and contemplate the endless bliss awarded to those who avoid sin ; 3d, go to Mount Calvary, and at the foot of Jesus crucified and of Mary, his agonizing Mother, behold what your sins have done ! Weep over the past, and resolve rather to die, than ever to offend Him, who loved you unto death, even the death of the Cross. *Recite the act of contrition* :—O my

God! I am most heartily sorry for all my sins, and I detest them above all things, from the bottom of my heart, because they displease thee, my God, who art most deserving of all my love, for thy most amiable and adorable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to do all that I can to atone for my sins.—If time allows it, the attentive reading of the following prayers will also greatly contribute to excite contrition: Have mercy, &c., page 163: From the depths, page 117: Christians, &c., page 263: Stabat Mater, page 264: or any part of the office for the Dead.

FIFTH. *During confession*, let your accusation be sincere, diligent, entire, humble, short and sorrowful, chiefly at the moment that absolution is given.

SIXTH. *After confession*: 1st. Return thanks to God. 2d. Call to mind the advices which you have just received. 3d. Perform your penance. In thanksgiving you may recite the Canticles of the Blessed Virgin, page 21: of Simeon, page 29: of Zacharias, page 83: the Te Deum, 65, or any of the hymns of thanks, page 35, &c., concluding by renewing your consecration to the Blessed Virgin, page 216.

Short Examination.

1st *Commandment*. Omitting or saying irreverently our morning or evening prayers—wilful doubts, or gross ignorance, irreverent words or actions concerning Holy Things—superstitious practices. 2d. Cursing, swearing, &c. 3d. Omitting, through our fault, to be devoutly present at mass, on Sundays and Holy days of obligation, or coming too late. 4th.

Disobedience, &c., to our parents, pastors and superiors. 5th. Anger, quarrels, fights, revenge, refusing to speak, giving scandal, &c. 6th and 9th. Immodest reading, songs, plays, and wilful thoughts, desires, looks, words, and actions, contrary to holy purity. 7th and 10th. Cheating, stealing, receiving, keeping, or coveting what belongs to others ; wronging our employers by idleness, or wasting things. 8th. False testimonies, lies, rash judgments, backbiting, tale-telling, slandering, mischief doing. *Commandments of the Church* : breaking without sufficient cause, abstinence or fasting, when commanded. Having neglected our penance, or the holy sacraments of confession and communion, or approached them without the requisite dispositions.

DEVOTIONS BEFORE CONFESSION.

This Confession may be your last : therefore endeavor to make it as you would wish to make your last.

BEFORE THE EXAMEN OF CONSCIENCE.

I.

Who can understand sins ? Ps. xviii. 13.

By the transgression of the law thou dishonorest God.
Rom. ii. 23.

Crucifying again to themselves the Son of God, and making a mockery of him. Heb. vi. 6.

O HOLY and long enduring God ! I prostrate myself before thee in the deepest self-abasement of which I am capable. But oh ! with what feelings should my soul be penetrated in thy presence ! Oh ! I wish I could humble myself before thee, as my guilt and ingratitude deserve.

II.

I desire not the death of him that dieth, saith the Lord God, return ye, and live. Ezech. xviii. 32.

Thou wilt pardon my sin, for it is great. Ps. xxiv. 11.

For thou, O Lord, art sweet and mild ; and plenteous in mercy to all that call upon thee. Ps. lxxxv. 5.

BEHOLD me, then, O God of goodness, mercy, and compassion ! behold me prostrate before thee. Behold the prodigal, nay, worse than the prodigal. I have disfigured and defiled my soul, created to thine own image and likeness ; I have sinned against him, by whose blood I was redeemed ; I have added to the anguish of that heart which endured so much for me—I have, by my sins, renewed the death and sufferings of my Saviour. Oh ! my God, what an ungrateful wretch I have been ! Oh ! that I had never offended thee ! Oh ! that my heart could break with sentiments of perfect contrition ! But do, my Father and my God, do, I beseech thee grant that I may now be truly converted to thee ; make my proud and insensible heart truly humble and contrite ; let this be the change of thy Almighty power. I beg this favor through all that thy Divine Son, my Jesus, has done and suffered for me.

III.

Whose sins you shall forgive, they are forgiven them.
St. John xx. 23.

O MY Jesus! merciful author of the life-giving Sacrament of Penance! confiding in that infinite goodness and loving condescension which detains thee on thy throne of love in the midst of us, I cast myself at thy sacred feet; and I would here thank thee, in the best manner I can, for this saving institution, and for granting me this opportunity of recurring to it. O my Blessed Mother, my good Angel, Angels of our sanctuary and of our altar, and all ye Saints and Angels, unite with me, in thanking and praising my Jesus for his goodness to me and to all poor sinners.

IV.

Christ Jesus came into this world to save sinners.
1 Tim. i. 15.

O ALMIGHTY Redeemer! hope and refuge of sinners! regard with compassion my poor guilty soul. I have, in the multitude of thy tender mercies, entered thy holy temple to prepare myself for the reception of the sacrament of reconciliation. But, O my God, and my All! without thy assistance all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do then, I beseech thee, pour forth thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and

repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to thee, may be to accomplish thy divine will. And O, my all-powerful Saviour! purify, I beseech thee, in the furnace of thy own pure love, my miserable heart, from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy sacrament, be guided by thy divine Spirit. I ask this favor in thy own sweet name—that name to which thou hast promised to grant whatsoever we should ask of thee.

V.

But if we would judge ourselves we should not be judged. 1 Cor. xi. 31.

ETERNAL God! my soul is seized with terror, when I reflect on these thy own words. Oh! if even justice is to be judged, what will become of me, a wretch, whose whole life has been a series of sins and infidelities! O my God! I desire now to judge myself in such a manner, that, when thou comest to judge me, thou mayest pass a favorable sentence. But, my God, I feel that I am incapable of judging myself. O then, holy Spirit! eternal source of light, mercifully deign to enlighten thy poor blind creature, that I may discover the deep, concealed weakness and misery of my perverse heart; that I may know my-

self, as much as it is thy will that I should; and that the enemy and my own self-love may not deceive me in any way whatever. Grant also, that, enlightened and warned by thee, I may understand and feel, as much as thou willest, what it is to offend thee. O my Jesus! friend and advocate of sinners! present thy infinite merits to thy Heavenly Father in behalf of the soul thou lovedst so much in Bethlehem, in Gethsemane, and on Calvary.

VI.

Now there stood by the cross of Jesus, his Mother.
St. John xix. 25.

O MY sweet Mother! Mother of my Jesus, the God of love and compassion! thou hast a clearer knowledge than any other created being of the excess of his love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends him. Oh! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and by thy knowledge of his love and mercy, obtain for me such sentiments of contrition that I may be perfectly restored to his favor and love, and never again do, say, or think any thing in the least offensive to him.

O my dear guardian Angel! to whose care I am committed, though I have so often frustrated the efforts of thy kind solicitude, do, I humbly conjure thee, make use of thy influence with God, and obtain

for me the favor of making this confession with the most perfect dispositions.

O my holy patrons and patronesses, and all ye blessed inhabitants of heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

DEVOTIONS AFTER CONFESSION.

Thy sins are forgiven thee. St. Mark ii. 5.

YES, O God of goodness and mercy ! I have, just now, been absolved, by virtue of the power, which thou hast granted to the ministers of thy Church. That sentence of mercy and forgiveness has restored me to thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious blood thou hast shed for me, O Jesus my God and Saviour ! Yes, thou *hast loved me ; and washed me from my sins in thy own blood.*

Give thanks to God for his infinite love and mercy.

PSALM CII.

BLESS the Lord, O my soul : and let all that is within me bless his holy name.

Bless the Lord, O my soul : and never forget all he hath done for thee.

Who forgiveth all thy iniquities : who healeth all thy diseases :

Who redeemeth thy life from destruction ; who crowneth thee with mercy and compassion :

Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses : his wills to the children of Israel.

The Lord is compassionate and merciful : long suffering and plenteous in mercy.

He will not always be angry : nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him :

For he knoweth our frame : he remembereth that we are dust :

Man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be : and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him :

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord all ye his Angels : you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord all ye his hosts : you ministers of his that do his will.

Bless the Lord, all his works : in every place of his dominion, O my soul, bless thou the Lord.

Glory be to the Father, &c.

II.

Behold, thou art made whole : sin no more. St. John v. 14.

O ALMIGHTY and merciful God ! who according to the multitude of thy tender mercies, hast vouchsafed, once more, to receive this prodigal child, nay, worse than the prodigal, and to admit her to the sacrament of reconciliation, I give thee thanks with all the powers of my soul, for this, and all thy other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners ; and prostrating myself now at thy sacred feet, I offer myself, to be henceforward and for ever thine. Oh ! let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in bap-

tism, and my holy vows ; and from this moment I dedicate myself eternally to thy love and service. Oh ! grant, that, for the time to come, I may *keep my heart with all watchfulness*, abhor sin, and fear even the shadow of it more than any thing whatsoever. I resolve henceforward to suffer any thing rather than offend thee, and to avoid most carefully every occasion of even the least infidelity to thee. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made. For, O Lord ! without thee, I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required : but let the precious blood of thy well beloved Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now, and always, a true penitent, through the same Jesus Christ, thy Son. *Amen.*

III.

Forget not the kindness of thy surety : for he hath given his life for thee. Ecclus. xxix. 19.

O MY Divine Saviour ! it is my ardent desire never to forget thy unspeakable kindness, and to do all in my power to return, in the best way I can, thy unmerited mercy in my regard. But, O my God ! how can a poor sinful atom make any return to thee ? Goodness inconceivable ! all that thou desirest is my poor unworthy heart. Behold it then, I offer it to

thee without any reserve—remove from it, I beseech thee, every thing in the least displeasing to thee, and fill it with divine charity, that it may be an abode in which thou wilt delight to dwell : reign sovereign in it now and for ever.

IV.

Behold thy Mother. St. John xix. 27.

MOTHER of my Jesus ! remember that thou art also my Mother—my soul was committed to thy care by our Jesus, and he himself has given thee to me for my Mother : do, then, I beseech thee, my sweet Mother, obtain that I may receive from this holy sacrament all the fruits which it is his will it should produce in my soul. And, O my blessed Mother ! by all the anguish thou didst feel in being separated from thy Divine Son, obtain for me that perfect love which will keep me united to him in time and in eternity. Show thyself my Mother.

O my good Angel, my guide and guardian ; my holy patrons and patronesses, and all ye Angels and Saints, intercede for me ; obtain that I may keep all my good resolutions.

V.

The Son of Man is come to seek and to save that which was lost. St. Luke xix. 10.

There shall be joy before the Angels of God upon one sinner doing penance. St. Luke xv. 10.

O MERCIFUL Redeemer ! by all thou hast done

and suffered for poor sinners, grant to them all, I beseech thee, the grace of true repentance.

O holy Mother of our Jesus, obtain that all poor sinners may recur to this salutary remedy, prepared for them, from all eternity, in the designs of his love and mercy.

AN ACT OF HUMILITY.

TO transform a soul so defiled as mine, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God ! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favor, grounded on thy infallible promise, viz., *That thou wilt never despise a contrite and humble heart.*

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God ! do not upbraid me with mine iniquities, they are always in my sight ; and the bitterness of my regret for having committed them, shall serve as a continual punishment of my baseness. Ah, my Redeemer ! though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemane, when, in a bloody sweat, thou didst offer thyself as a victim to the Eternal Father ; yet I am fully determined to

suffice with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me; and as I dread no evil so much as that of offending thee, rather cut the thread of my life, than suffer me again to commit a deliberate sin. O my amiable Saviour! inflamed with thy love, I am fully resolved to avoid every fault that may in the least displease thee, or diminish the influence of thy graces. Although I have a well-grounded confidence that my soul has been cleansed in the sacrament of Penance, still I desire to be washed more and more from my iniquities. *Create a clean heart in me, O God; and renew a right spirit within my bowels.* Ps. l. 13.

AN ACT OF HUMILITY.

Reflect on these words: *And he gave it to his disciples and said: Take ye and eat, &c.* It must have been a great cause of confusion to the Apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honor and adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility.

WHAT am I, O God of majesty and glory, or who am I, that thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor, as that my Lord and my God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing, approach so holy a God, eat the bread

of Angels, and feed on thy divine flesh? Ah, Lord: it is too much: I am not worthy of so great a favor; I shall never, no, never deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess with the utmost humility, in the words of the Centurion, *Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.*

AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine—*This is my body, &c. This is my blood, &c.*—the Apostles received what Christ then gave them as his *real body and blood*. Do thou now, in like manner, make a most lively act of faith in the real presence of Jesus Christ in the Blessed Eucharist.

SINCE thou, omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art *really and actually present*, under the appearance of material bread, I therefore implicitly believe it; for, what greater proof can I require of the truth of this mystery, than thine own infallible word? Yes,

my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive ; thou, who, for my sake, wast born in a manger ; thou, who, for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporeal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that thou art *my Lord and my God*. I do not demand a miracle, as a proof of thy real presence : no, Lord, let me rather have the whole merit of faith ; for thou hast said : *Blessed are they that have not seen, and have believed*. Wert thou therefore to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy Gospel and thy Church, founded by thyself, and propagated in a miraculous manner. Though to my senses it appears to be bread, yet, submitting them entirely in obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die ; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain immovable. *Verily thou art a hidden God, the God of Israel the Saviour*. Is. xlv. *I do believe, O Lord ; help thou my unbelief*. Mark ix.

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine

Saviour, and at the same time endeavor to recollect the different passages of Scripture above quoted, they being, as it were, an abridgement of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul unto life everlasting," which the priest pronounces at the moment he gives you the blessed Sacrament; because they imply that the end purposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days: but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.

AN ACT OF HOPE.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but promised me thy gracious assistance: *Come to me all you that labor and are heavy laden, and I will refresh you.* Behold, then, O Lord, I accept thy gracious invitation: I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials, and with the powerful assistance of thy grace, change me into a new creature; for art not thou, O God, the master of my heart? and when shall my

heart be more absolutely disposed of by thee, than when thou shalt have once entered into it ?

O DIVINE Goodness ! thou didst descend on earth to fulfil all justice, and thy sacred life proves thy mission to have been perfectly accomplished ; thy conduct towards men is still equitable, infinitely just. But what do I say ? Surely, in the excessive profusion of graces and favors heaped on all mankind, and particularly on me, thy most unworthy servant, thou hast not consulted the dictates of justice ; but hast rather listened to the voice of thy tenderest mercies. It is likewise said of thee, that thou wilt *render to every man according to his works*, (St. Matt. xvi. 27 :) but O ineffable Goodness ! hadst thou done so with me, I should long since have been buried in hell, and deprived of thy love—a punishment far more dreadful than all the evils of the world united. Yes, Lord, thou wouldst have treated me according to my works, hadst thou punished my long insensibility to the charms of thy love, by eternal banishment from thy adorable presence—that presence which constitutes the felicity of the blessed ; for the heart that loves thee not, is deserving of ten thousand hells. But, O boundless Mercy ! thou hast acted far otherwise : consulting only the dictates of thy ever-compassionate heart, thou didst earnestly pursue me, when I thoughtlessly fled from thee. When my heart, distracted and divided among creatures, forgot thee, its only repose and solid happiness, thou didst not forsake, but didst sweetly and unceasingly urge me to return, and be solely thine. How merciful has been thy conduct

towards me, my dearest Lord! Not on me, but on thy adorable self was exercised all the rigor of thy justice—on thee was *the chastisement of our peace, and by thy bruises we are healed*. Isaias liii. 5. After such mercies, shall indifference or tepidity actuate my conduct towards thee? No, most amiable Jesus, who hast done and suffered so much for me; no, superabundant source of mercy and grace; no, I will henceforward faithfully love and serve thee, and confidently hope for those eternal rewards, those inconceivable joys, thou hast purchased for me by thy bitter death and passion.

[Prayers for Holy Communion and during visits to the Blessed Sacrament, page 219, &c., and 250, &c. Young Sodalists are particularly requested often to pray, but chiefly on communion days, to know from God the state of life, to which they are called. To this effect they may recite the Invocation to the Holy Ghost, the Remember, the Litanies, or other prayers contained in this Manual.]

DEVOTIONS AFTER COMMUNION.

HAVING received your Divine Saviour, cast yourself, in spirit, at his sacred feet; speak to him with your heart; acknowledge your unworthiness, your incapability to adore, love or thank him as he deserves; and remain, at least for some moments, in humble, grateful and loving silence.

My God! my Jesus! is it thou
Art filling thus my heart with bliss?
Tell me, art thou within me now?
Hast thou bestow'd a boon like this?
Yes, stooping from thy heaven above,
Thou wilt not dwell from us apart;
Thy dearest throne, thou mak'st, through love,
The tabernacle of our heart.

I.

Whence is this to me? St. Luke i. 43.

GOODNESS inconceivable! I cast myself at thy sacred feet; my soul ardently desires to adore, love and thank thee, not as much as thou deservest, for this is impossible; but, as much as I am capable. My Jesus, my divine Saviour within me! God of infinite goodness! thou seest how incapable I am of acknowledging, or even feeling the extent of thy condescension, or of my happiness. Accept then, my adored Lord! accept thy own merits—thy own

divine person, in thanksgiving for all thy mercies ; and, in union with thy own merits and thy own divine person, permit me to offer thee my heart, which ardently desires to honor thee in this abode—so unworthy of thee.

II.

God himself will come, and will save you. Then shall the eyes of the blind be opened ; and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart ; and the tongue of the dumb shall be free : for waters are broken out in the desert, and streams in the wilderness. Isaiah xxxv. 4, 5, 6. The land that was desolate . . . shall be glad ; and the wilderness . . . shall bud forth and blossom : . . . the glory of Libanus is given to it, and the beauty of Carmel and Saron, Isaias xxxv. 1, 2 : the Holy One of Israel. Isaias xii. 6.

YES, my soul hath found him whom she loves. (Cant. iii. 4.) My heart hath received its treasure, the dearest object of its affections. Yes, my Jesus is mine—entirely mine. What more could I ask ? What more could I ambition ? *For what have I in heaven ? and besides thee what do I desire upon earth ?* Ps. lxxii. 25. O Love ! consuming Love ! stronger than death, (Cant. viii. 6 ;) my heart is now the altar on which thou burnest. Let me feel in the inmost recesses of my soul, thy all-reviving fire ; inflame, transform, and absolutely destroy within me, every atom of sin or imperfection. Eternal

Wisdom ! thou alone knowest the value of these precious moments of thy actual presence in my heart. Oh ! assist me thyself to profit by thy stay ; teach me, by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow. O my God, my Saviour, and only Love ! thou hast not entered the wretched dwelling of my heart, to be a spectator only of all its miseries. No, I feel that thou art come to deliver, enrich and sanctify me. Oh ! inspire me thyself with the dispositions thou requirest for executing in my soul thy merciful designs. Stay with me, O beloved Lord ! stay with me ; for *the day is now far spent*, and the evening of life approaches, (St. Luke xxiv. 29 ;) stay with me, I conjure thee, for I have yet a thousand woes to expose to thee, the God and Saviour of my soul. Thou well knowest that I do not seek to hide from thee the deep wounds of my heart. No, my sweetest consolation is to expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God, who never yet beheld misery without pity and compassion. O Saviour of my soul ! have mercy on me, as I have hoped in thee. Yes, I do hope in thee, my sovereign Life ! In those adorable arms, open to receive sinners, I confidently expect a refuge ; at those sacred feet, where so many have found mercy and pardon, I now throw myself. Oh ! listen to my supplications, or rather to the voice of thy infinite mercy, for that alone is greater than my malice. Remember, O Beloved of my soul ! that one visit

from thee would suffice to sanctify the greatest sinner. Ah! permit not that I should receive thee in vain; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue, which thou hast so long expected, and I have so ungratefully refused thee. Too late have I known thee, O eternal Truth! too late have I loved thee, O Beauty ever ancient and ever new! O take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or a deliberate infidelity.

III.

He . . . spared not even his own Son, but delivered him up for us all; . . . hath he not also, with him, given us all things? Romans viii. 32.

FATHER of mercies, and God of goodness! how hast thou loved us! What return can thy poor creature make thee? Thanks to thy own infinite love, I can offer thee him, whom thou hast given me; him in whom thou art well pleased, thy only begotten Son and our Redeemer. Behold, then, eternal Father! our holy Jesus; I offer thee his infinite merits in thanksgiving for thy mercies to me and all mankind, in behalf of thy holy Church: open wide her portals, and send forth streams of strength and sweetness which shall attract all nations to her bosom. Oh, do not suffer any one to be unfaithful to thy grace; but, in thy tender

mercy, cause all, each and every one, to take shelter in this secure ark. Look with a favorable eye on thy representative on earth, on the bishops, priests and all who labor in thy vineyard: make their lives immaculate as the law which it is their duty to inculcate; and, O my good God! among the ministers of thy sanctuary, I pray especially for him, whom thou hast chosen to lead my soul to thee. O grant that he, who is affording to others *a lamp to their feet, and a light to their paths*, may himself go generously on, from virtue to virtue, until called by thee to *shine* among the brightest *stars* in thy empyreal heaven. And my infinitely good and Almighty Father! I ardently supplicate thee, for the sake of him who is now all mine, and whose superabundant merits I can now in a special manner, offer thee, to look with a Father's loving eye on my dear parents—grant them *thy peace* on earth, a happy death, and the possession of thyself in heaven. I offer the same superabundant merits in behalf of all our dear superiors: send upon them thy Holy Spirit, that he may enlighten, fortify and direct them—make them holy as thou, the Lord our God, art holy. I offer thee, again, eternal Father, the infinite merits of thy immaculate Lamb and our divine Victim, and I beseech thee, in his name and for his sake, to consider with tenderness our dear Community: give to us all the true spirit of our holy vocation: may sisterly affection unite all our hearts before thee, and love for thy Divine Son, our heavenly Spouse, be the golden link which unites us to thee: grant that we may be Sisters of Charity not in

name only, but in heart, word and work. Bless all our endeavors in behalf of the souls for whom thy beloved Son was sacrificed, and bless also all our undertakings to thy greater honor and glory. I offer the same adorable Victim, in satisfaction for all the sins that have ever been committed, and that may be committed until the end of time. Again, I offer the infinite merits of our holy Jesus, to obtain for all under our care, myself, and all others, those graces and blessings which thou seest are necessary for us, or which would be beneficial to us; that we may be faithful to every grace, mindful that each one was purchased for us by his sacred blood. I pray thee, O compassionate Father! through the virtue of all our Jesus has done and suffered for them, to release thy children banished in purgatory, and to grant them the possession of thyself, the sovereign Good, for whom they so longingly sigh.

IV.

Behold thy Mother. St. John xix. 27.

MY blessed Mother, Mother of my Jesus, be a Mother to me during these invaluable moments which are as awful as they are delightful and propitious. My heavenly Guardian, and all ye bright Angels that surround his holy altars; ye angelic Spirits who, prostrate before him, cast your crowns at his feet; blessed St. Joseph, our chosen patron; St. Vincent, our holy Founder; St. John,

who had the happiness to lean on the bosom of Jesus; all ye, my holy patrons and patronesses, and all ye blessed inhabitants of the heavenly Jerusalem; ye, who know so much better than I do, the depths of his mercies, of his infinite perfections, and how worthy he is of the undivided and devoted affections of my heart, help me to adore, love and thank him; and obtain for me that the fountain of *living waters, which run with a strong stream from this life-giving sacrament*, (Cant. iv. 15,) may replenish my soul, wash it, and free it from every obstacle that may prevent the perfect reign of his love in my heart.

V.

Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. Isaias xliii. 1.

NO, my Redeemer, sweetest and most tender friend of my soul! no, I will not fear; thy merciful condescension encourages thy guilty, but, I hope, penitent creature: though viler than dust and ashes, yet will I, with confidence, speak to thee, who, not content with having been *wounded for our iniquities, and bruised for our sins*, Isaias liii. 5, dost with unspeakable love and mercy remain amongst us, and visit even our unworthy souls, to *bind up that which was broken, to strengthen that which was weak, to preserve that which was strong, to feed thy redeemed souls with the manna of heaven*, (Ezech. xxxiv. 16;) and to reward their exertions in thy

service with joys ineffable. *Such is my Beloved, and he is my Friend.* Cant. v. 16. O my Saviour! art thou in truth my Friend? Yes, if I love thee truly, this happiness is mine. But how, my Saviour, can I know if I love thee? With loving condescension thou deignest to relieve my anxious heart—"If you love me, keep my commandments:"—do then, my God and my All! dilate this heart, and fill it with thy love, that *I may run in the way of thy commandments.* Ps. cxviii. 32. Do not suffer me ever again to offend thee: do not permit this heart, which thou hast thus honored, to be ever indifferent to thee, or to cherish any thought, feeling or affection contrary, in the least, to thy infinite perfections; do not permit this tongue, upon which thy sacred body has rested, ever to utter the least impatient or unkind, much less proud, angry, or uncharitable word. Grant that I may courageously resist every thing that might be, even in the least degree, displeasing to thee, or prejudicial to a closer union of my soul with thee; and that each successive day may witness some new exertion to evidence my love for thee, who hast loved me so much.

VI.

Thou hast multiplied thy magnificence; and turning to me, thou hast comforted me. Ps. lxx. 21.

YES, my adorable Lord! thou hast been inexpressibly bountiful to me. Teach me, then, to

reserve nothing in thy service ; to despise and renounce for ever, every gratification which has not thee, my heavenly Spouse, for its object, that I may be less unworthy to *taste and see that the Lord is sweet*. Ps. xxxiii. 9. Oh ! that I could now be united to thee, with the certainty that I should never be separated from thee ; but, alas ! surrounded as we are by an atmosphere of sin, the most intimate union with thee is exposed to the dreadful danger of being dissolved. What then have I not to fear from my natural inconstancy, innate malice and wretched misery ? Do, then, my Saviour, thou who hast redeemed my soul at such a price ! do, I conjure thee, take me out of this life, and condemn me to all that is most painful in the flames which purify thy elect, if thou foreseest that I shall ever again be so ungrateful as to offend thee. O my sweet Saviour ! as the accomplishment of thy will is the perfection of thy love, grant me to do thy will in all things ; and that, this adorable will may be my delight—my only desire. I cast myself with peaceful confidence into those arms, which were for me extended on the cross. To thee, will I have recourse in all my necessities, pains of body or of soul. Be thou my only joy : let nothing irrelative to thee, have power to charm, delight or please me. My Jesus ! best of friends, grant that thy adorable heart, that loving heart, into which an entrance was, upon the cross, opened for me by the spear which pierced thy sacred side, may be my abiding place until called to thy Father's house, in which I shall behold

thee in thy glory, and without the fear of being separated from thee.

VII.

What is there that I ought to do more to my vineyard, that I have not done to it ? Isaias v. 4.

MY Jesus ! most generous of friends ! *it is consummated*, St. John xix. 30 ; thou hast given us thyself. (St. John vi.)

Praise the Lord all ye nations, &c. Psalm cxvi.
Glory be to the Father, &c.

A PRAYER

EXPRESSIVE OF THE DISPOSITION FOR GAINING A PLENARY INDULGENCE.

O my heavenly Father, and most merciful God ! although I confidently hope, that I have obtained from thy mercy the remission of the eternal punishment which my sins have deserved ; yet, I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to thy justice. Therefore, in order to make satisfaction to thy offended Majesty, I am resolved to lead the life of a true penitent ; to bear in a spirit of penance, all the trials and afflictions with which thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful

and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which thy Church (in virtue of the keys of the kingdom of Heaven, committed to its supreme pastors in the person of St. Peter, St. Matt. xvi. 19) now holds forth to me. Grant me, O Lord! the dispositions to obtain such a portion of these infinite merits, as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation, be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves.

Or, when you desire to apply the Indulgence to a soul in purgatory, say :

IT is my ardent desire, O my God, to apply to the soul of N., the indulgence which I hope to gain. Oh! do not, I entreat thee, let my unworthiness be an obstacle to this application of the merits of my Saviour. But if the soul of N. does not need the application of this Indulgence, apply it, I beseech thee, to the soul, of whose sufferings I may have been the cause; to the soul, whose debt of temporal punishment is greatest; to the soul that has no one to pray for her; to the soul that has been most devout to the Passion of Christ, to the holy Sacrament of the altar, and to the Blessed Virgin Mary.

We should frequently endeavor to obtain indulgences for our parents, sisters, and other relations, and for those to whom we are under any obligations.—(*For the conditions to gain a Plenary Indulgence, see Instruction on Indulgences.*)

Those who, to comply with the conditions, say five *Paters* and five *Aves*, are advised to say them in honor of the sacred Wounds of Jesus, that thereby the eternal Father may be glorified; and that the superabundant merits of those adorable wounds, may be applied as a healing balsam to the wounds of each and every soul, and that they may be impetratory for the necessities of the Church, and for all the intentions expressed in the following

PRAYER.

I OFFER thee, O my God! these five *Paters* and five *Aves*, [or this Litany, or ———,] for the glory of thy holy name, for the exaltation of thy holy Church, the extirpation of schisms and heresies, for peace among Christian rulers; for all the intentions of the same holy Church.

DEVOUT PRAYERS, OR FERVENT ASPIRATIONS AFTER COMMUNION.

These may be used instead of the foregoing.

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul, for the numberless favors I have received from thy

bounty. I adore thee now reposing within my breast. O my God and my all!—a thousand times welcome! May thy holy name be for ever blessed! O sovereign Lord of heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favors on dust and ashes; to come into this poor cottage; this house of clay, my earthly habitation; and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but, alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance: nothing but what on a thousand titles, is already thine. But, O my bountiful Saviour! such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart;—and this I most willingly offer thee. Oh! be pleased to accept it, and make it wholly thine for ever. Take full possession of it; I offer it to thee without reserve; I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices: stifle in it every desire, but that of loving and pleasing thee: inflame it with the fire of divine charity, that it may ever burn with thy love. Oh! may the sweet flames thereof consume my soul, that so I may die to the world for the love

of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being ; my body with all its senses, and my soul with all its powers : that, as thou hast honored them both by thy real presence, so they may both be thy temple for ever. Oh ! sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thy abode : and grant that, like Zaccheus, I may obtain thy benediction. I offer thee, my memory, that it may be ever recollected in thee ; my understanding, that it may be always directed and enlightened by thy truth ; and my will, that it may be ever conformable to thine. Oh ! take me entirely into thy hands, with all that I have, and all that I am ; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run in the paths of perfection,—teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbor, and the eternal salvation of my own soul. *Amen.*

O MY soul, bless the Lord ; and let all that is within thee, praise and magnify his holy name. Pay him the best homage thou art able, and invite

heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honor and glory, as the blessed Spirits incessantly give thee in heaven! Oh, that I could adore thee with the spirit and affection of thy elect! But as I am unable to do this, accept, at least, this my desire and good will. O all ye Angels of the Lord, bless the Lord: praise and glorify his holy name. Bless the Lord, all ye Saints; and let the whole Church of heaven and earth, join in praising and giving him thanks for all his mercies and graces to me; and thus, in some measure, supply what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, Eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value; this, I am sure, thou wilt accept. Look not then on my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make thee. O Beauty ever ancient, and always new! too late have I known thee; too late have I loved thee. When shall I live, only in thee, by thee, and for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul! O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O bound-

less mercy ! O divine charity ! O sacred fire, ever burning, and never decaying ! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion for ever. Let my soul be sensible of the sweetness of thy presence : let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections : deliver me from my vicious customs : remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. Oh ! may I rather die than ever wilfully offend thee ! Oh ! may I prove my gratitude, by my fidelity, to so good a God ! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners ; reconcile those who are at variance. Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in anywise bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on all my enemies ; forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation ; protect those that are in danger ; and grant a happy passage to all that are in their last agony. Have mercy on thy whole

Church, on all the clergy, and on all religious; that all may lead holy lives, and sanctify thy name. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us, in all our respective necessities, remission of our sins, the grace of final perseverance, and life everlasting. *Amen.*

ROSARY FOR THE DEAD.

[Use the common beads, and begin with reciting the *De profundis*, page 117 : say the "Our Father," as it occurs in the usual order of the beads, and let the following prayer be used in place of the "Hail Mary"—O sweet Jesus, Father of Mercy ! compassionately relieve, *or* (O Sweet Virgin Mary, Mother of Mercy ! pray for) the soul of thy servant *****, departed out of this life, and grant him (*or* her) everlasting repose. Amen !

If recited privately, say: the soul of my poor *****.]

MODE OF APPLYING TO THE GENERAL OF THE SOCIETY OF JESUS,

FOR AFFILIATION TO THE HEAD SODALITY.

ADMOD REVDE PATER,

Ego N. N., infrascriptus Pastor Ecclesiæ N. N. in Civitate and Diœcesi ***** cupiens promovere pietatem in Sodalitate, ex licentia Ordinarii erecta in dicta Ecclesia Sub Bmæ Virginis Mariæ tutela, precor Paternitatem Tuam ut dictam Sodalitatem sub titulo N. N. aggregare velit Sodalitati Primæ Primariæ in Collegio Romano Soc. Jesu esistenti, ut Indulgentia eidem concessa lucrari possint in Sodalitate hic erecta.

Datum ***** &c.

Admod. R'do. Patri *****.

N. N.,

Pastor Eccl. N. N.

Præpositio Generali Soc. Jesu, Rome,

THE LOVE OF JESUS IN THE ADORABLE SACRAMENT OF THE ALTAR.

CONTAINING MOTIVES FOR LOVING JESUS IN THE
ADORABLE SACRAMENT.

I. MOTIVE.

JESUS IS PRESENT IN THE ADORABLE SACRAMENT OF THE ALTAR.

Indeed the Lord is in this place, and I knew it not. Gen. xxviii. These are the words of the patriarch Jacob; they do not mean that this holy man was ignorant of a truth known even to the gentiles, that God by his immensity fills all things: but by these words, *The Lord is in this place, and I knew it not*, he confesses that he did not reflect on it as it deserved, according to the interpretation of the holy bishop of Geneva.

Christian soul, I cannot suppose you to be ignorant that this God of all greatness is hidden under the species of bread and wine; you cannot but know that by a miracle of his tender love for us, he resides in our sacred vessels, and that by an excess of his unspeakable mercy, he dwells in our tabernacles. He who is essentially truth has said it, and has said it, not by the ministry of another, but by his own most sacred mouth; yet, after all, we believe it in such a manner, that it may be said of us, that *we know it not*. This is one of the dreadful effects of sin, which shuts the eyes of the soul against the most shining lights of our holy religion, and casts the sinner into a

lethargy, never sufficiently to be deplored, rendering him insensible to the most powerful charms of divine love. For must we not be strangely supine indeed, who are so little moved with the real presence of the eternal infinite God, in the holy Eucharist. Truly, this surpasses our conception.

God of love! with what astonishment must the soul be seized, which, abandoning herself to the guidance of a divine light, discovers by the rays of grace, so moving a truth! How is she amazed! whilst in this light she perceives that this mystery surpasses all thought, she loses herself in an abyss of admiration, her life is altogether a life of astonishment! Contemplating the hard and frozen hearts of men, she wishes to sound in the ears of all: *O your blindness!* If she be asked her thoughts on so adorable a truth, she has no other answer than these words, *wonder, wonder, wonder*: for she knows that, if a creature should speak with the tongues of men and angels, it could never rehearse that goodness which the God of mercies manifests, by choosing his abode amongst us in the adorable sacrament. This it is which from time to time makes her breast heave with sighs at the blindness of men. This it is which renders her inconsolable at the thought, that the God of love should be so little loved. This it is which renders solitude so pleasing to her, where she may without interruption weep over this extremity of evils. This it is which gives her an infinite aversion for the world, which knows not God according to the testimony of God himself, and which so many ways exposes the unhappy darkness in which it is involved

with respect to its Creator, its Saviour, and its all. My Lord, *send forth lightning*, Ps. cxliii. 6, you who are the divine source of all light, send down some sparks of that inaccessible light in which you dwell upon the sons of men, to open their eyes and rouse them from the deplorable sleep in which they are overwhelmed.

It is for this reason, Christian soul, that the last of creatures writes these lines, calling out to you with the apostle: *It is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.* Rom. xiii. 11. It is time, it is time, to rouse from our sleep; our divine Saviour is much nearer than we imagine. Here he is, hidden under the species of bread and wine, observing from thence, as from the sacred lattice mentioned in the Canticles, what our souls will do for him. He has said it, this ardent lover of men, that he who serves him ought to follow him, and that where he is his servants ought to be: but, behold, he is upon our altars; he is in our tabernacles; it is at his feet that we must choose our retreat; it is thither, but with fervor, that we must repair to make him a tender of our protestations, our adorations, and the sacrifice of our hearts, sighing and bewailing, rending our hearts with contrition, proceeding from love for the little care we have hitherto taken to come and render the tribute of our respects to our only *All*. We should not hereafter so easily swerve from our fidelity to him, did our eyes once for all open themselves to his divine light; but shaking off that heaviness with which we are oppressed, we should say with Jacob, *Truly the Lord*

is in this place, and we knew it not : for, alas ! have we ever reflected upon it.

II. MOTIVE.

JESUS IS IN THE ADORABLE SACRAMENT WITH ALL HIS
GREATNESS.

Reverence my sanctuary, Lev. xxvi. 2. The majesty of kings and sovereign princes of the earth, the splendor and pomp of courts draw together the people, and multiply the number of their attendants. At this reflection, I exclaim, O children of men, how long will you be heavy of your heart ? how long will you be attracted by the cheating illusions of the age ? running after the world, which, from its inconstancy, will never permit you firmly to possess it, which will so soon escape from your hands, remaining at the same time little solicitous about *Him*, who alone can constitute all your happiness. Behold here, the King of kings, before whom a thousand worlds are as a single point, in whose presence the majesty of earthly kings vanishes as a shadow, and is indeed a mere nothing, before whom the pillars of heaven tremble, yet he is left alone in our churches : alas ! scarce one is found to keep him company !

If grandeur please and attract you, be assured that the body of my adorable Master, who is present in the sacrament of the altar, possesses greater splendor alone than all the bodies of the blessed shall possess in the regions of glory ; though they shall all shine with the brightness of the sun. It must then be said that the beauties of this divine

body, more splendid far than all these lights together, adorn it with infinite grandeur and unspeakable excellence.

Know ye again that the holy soul of this precious body is there present, that beautiful soul, the wonder of paradise, the love, the delight, the consolation of all the happy inhabitants of the heavenly regions; know ye that the *word*, the living image of the father of lights is there, the God of all greatness, and before whom all other greatness is little indeed, or to speak more properly, is nothing at all. Come, then, and there adore the infinite majesty of the Lord of all things, and call to mind the words which he spoke in the twenty-sixth chapter of Leviticus, *Reverence my Sanctuary*. O how ought men to annihilate themselves with a holy fear when they enter the place where he inhabits with all his greatness.

III. MOTIVE.

JESUS IS PRESENT IN THE ADORABLE SACRAMENT FOR EVER.

Behold, I am with you all days, even to the consummation of the world. Matt. xviii. 20. Behold, here I am with you all days, even to the consummation of ages, is the assurance given us by our divine Saviour. O inestimable favor! O incomparable happiness! O excessive bounty! O unheard of mercy! That God in his goodness, should think on man is a subject of astonishment to the saints. *Lord what is man that thou shouldst be mindful of him!* But what will become of

that man, when he shall know that this God of all greatness does not only vouchsafe in the multitude of his mercies to think of him; but moreover, that he has resolved to take up his abode with his creatures till the end of time?

But how is it possible not to lose ourselves in an abyss of admiration, if we consider that the Creator of the world having appeared on our earth was not known by the world! Conceive it who can! His creatures refused to receive their Creator, who, in the bowels of his mercy, had descended from heaven to visit them! Nor is this all; they crucified him, putting him to an ignominious death, after inflicting every possible torment upon him, rending his virginal body with repeated cruelties, and covering his body with so many and so deep wounds; yet after so disgraceful a treatment, he not only visits them again, but conceives the design of remaining with them to the consummation of ages.

If the seraphim be not enraptured at such a spectacle, I know of nothing capable of working such an effect. But what shall men say? What shall they do after such an excess of love? Alas! the greater part will reflect little upon it, will be little affected by it; a striking proof indeed, that our hearts are harder than rocks, more unfeeling than the very stones! Attend to the words and actions of a heart affected in a lively manner with this wonderful bounty; I speak of the divine Teresa, that great lover of the Son of God. Transported beyond herself at so admirable a love, she

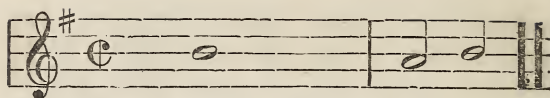
spoke of it to the heavens, she spoke of it to the earth, she addressed herself to men, she addressed herself to angels, she addressed herself to God, lamenting in a moving manner that the God of love should be so little loved. In the midst of these divine transports she besought the eternal Father to take pity on his beloved Son. Ah ! sovereign greatness, did she say, if you oppose not yourself to it, this divine Saviour so penetrated with love for man, after having been so cruelly treated, will again expose himself to new torments, to new humiliations. She called upon her community to unite together in prayer, that this amiable Jesus might no more be so shamefully treated, and so hardly dealt with by men.

Well, then, I address myself to you, to you who read these lines ; what says your heart ? what thinks your mind of this excessive love of God ? What are your resolutions, or rather what resolutions ought you not to take ? I know indeed what you ought to do ; but I ask of your heart, what will it do ?

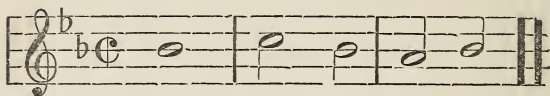
For more than eighteen hundred years has this God of love been upon our altars for the love of you : alas, how much time have you passed in his divine presence for the love of him ? Stop here, and bewail your past conduct ; let your heart melt with the most feeling sorrow, proceeding from the love of God.

What is yet more ; this same God through his infinite love will remain with men to the

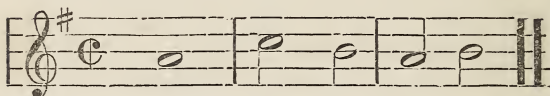
summation of ages ; search your hearts. Are they disposed to keep him company ? What number of hours will you consecrate to him to testify your love, to pay your tribute of adoration to him.



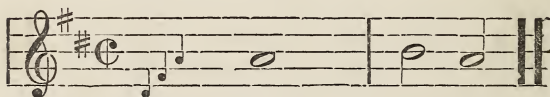
Domine ad adjuvandum me festin a
 Gloria Patri et - - - - - Filio
 Dixit Dominus Dominus - - - me - - o



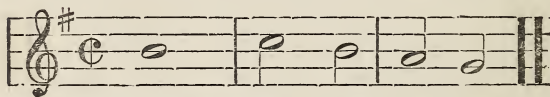
Confitebor tibi }
 Domino in to to } cor - - de - - me - - o



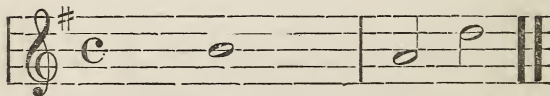
Beatus vir qui ti - - met Dominum



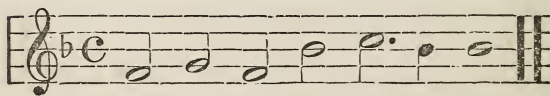
Laudate pueri Dominum



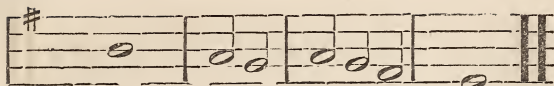
In exitu Israel de Ægypto



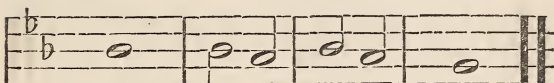
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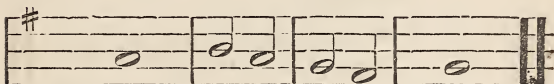
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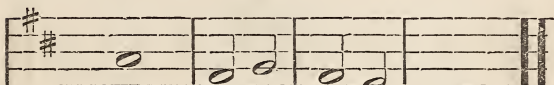
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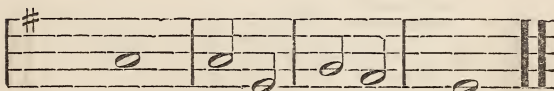
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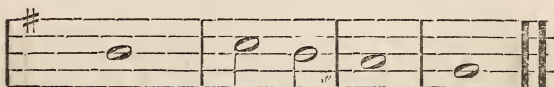
in mandatus ejus volet ni - - - - mis



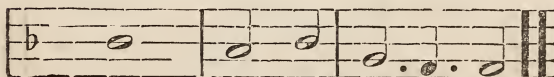
Laudate nomen Domi - - - - ni



domus Jacob de populo barba ro



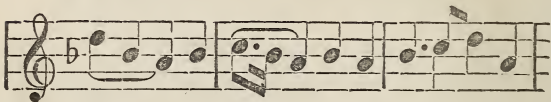
Laudate eum , omnes Popu li



anima me a Dominum



Spare, Oh Lord, Spare, Oh Lord,



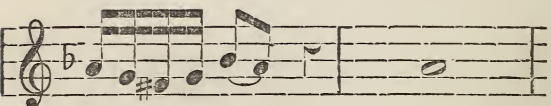
Spare thy People! Be not angry with



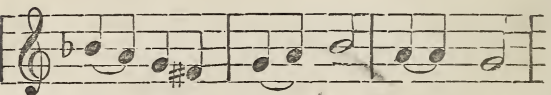
us for Ev - - - er!



Have mercy on me,

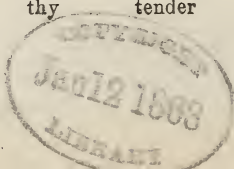


Oh God! according



to thy tender mercies!

LEU...



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Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

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